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# SPIRIT OF MISSIONS.

JANUARY, 1868.

EDITED FOR  
THE BOARD OF MISSIONS  
OF  
THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,  
BY THE  
SECRETARIES AND GENERAL AGENTS  
OF  
THE TWO COMMITTEES,  
AND OF  
THE FREEDMAN'S COMMISSION.



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# DOMESTIC MISSIONS

OF THE

# PROTESTANT EPISCOPAL CHURCH.

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JANUARY, 1868.

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## COMMUNICATIONS.

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LETTER FROM BISHOP RANDALL.

DENVER, COLORADO, *Nov. 8th, 1867.*

MY DEAR DOCTOR:—Since my last letter, I have made a visitation to the southern part of the Territory, leaving Denver, accompanied by the Rev. Mr. Hitchings, on Thursday morning, Oct., 17. On Saturday we reached Canon City: Nothing unusual occurred on the journey, except that, on the first day, our horses ran away with us, and, dashing along, finally turned off the road among the stumps of trees, one of which arrested their course. We repaired damages and went on, discovering that in leaving the road, we had a providential deliverance, for only a few rods beyond that point was a short steep hill, at the bottom of which was a ravine crossed by a bridge without a railing.

On Sunday, we held two services at Canon in the place occupied in turn, by several denominations. The Presbyterian minister called on me on Saturday, and very cordially offered us the use of the hall on Sunday. The congregations were large and attentive. We found Mr. Wolfe's Mission Service an essential help here and elsewhere on our journey. Very few people know anything about the service, and a little tract of this sort, containing the Morning and Evening Prayer, can be conveniently carried about over the country.

A lot has been promised me in this place, together with a liberal offer in aid of building a church. There is a large farming community in the neighborhood. It speaks well for their morals, that there is but one place in the entire country where spirituous liquors are sold.

On Monday, we left for Pueblo. A few miles from Canon both horses fell through a bridge made of logs. By the energetic aid of a gentleman traveling

with us and of another, who, seeing our predicament, came to our relief; after much effort the horses were rescued from their perilous position, and we went on, sleeping that night in a log-cabin. The next day we reached Pueblo, and made arrangements for services on Sunday. On Wednesday, we went to Huefano. Here a lot and substantial help in the erection of a church has been offered. On Saturday I visited Fort Reynolds, a new military post lately established. The wife of the present commander is a member of our church, and others of the garrison are familiar with our service. On Sunday morning I preached at Col. Brown's residence on the banks of the Arkansas, two miles from Fort Reynolds. There was a good attendance, several were present from the fort, and others came the distance of ten miles, bringing their children with them.

After dinner we rode to Pueblo, eighteen miles, and held service in the evening at the Court-House, which was crowded. This is the shiretown of the county, and there is no place of worship of any kind in it. The Methodists hold service in a school-house. The town is increasing in population, and many of the prominent citizens desire to have the Episcopal Church established there at once. Certain gentlemen agreed to secure a lot, and if I had the man to send there, the people would contribute, in addition to what I have offered them, the means of completing a church. The climate of this place is delightful. Cattle graze all winter, and the snow rarely lies more than a day or two on the ground. How long must we wait for some soldier to step one pace in front of the line and signify his willingness to do duty as a picket-guard on the south wing of the army in Colorado? Shall we wait until the place is thoroughly entrenched by others? I hope not.

This year as well as last year, in visiting the section of territory on the Platte, the Fountain, the Arkansas and the Huefano rivers, I have been deeply impressed with the extraordinary agricultural resources of this country. The soil is extremely fertile, and, with facilities for irrigation from the mountain rivers sufficient to water hundreds of thousands of acres, with an almost tropical sun, and a climate where cattle can graze and grow fat during the winter; there is no calculating the wealth of the land which may be developed by cultivation. The annual agricultural fair was lately held in Denver, and the products on exhibition would make the farmers of the old and new states stare with amazement. This Territory is destined to be quite as attractive to men who till the soil, as to those who dig for gold. Like California, it will soon become an immense agricultural region, sending its products over the railroads to the seaboard.

Three day's journey brought us back to Denver. Remaining here two days, I started for the mountains on Saturday morning. On Sunday morning I preached in St. Paul's Church, Central, and administered the Holy Communion in the absence of the Rector, the Rev. Mr. Jennings, who is now on a visit to the East. At three o'clock I preached to the colored congregation in the same church. At five o'clock I went to Black Hawk, where service had been held in the morning by the Rev. Mr. Whitehead in the chapel which has just



been fitted up. Evening prayer was read by Mr. W., and I preached to a congregation, some of whom were unable to find seats. This chapel is commodious, neat and church-like, and centrally located. Mr. Whitehead is a devoted, talented and energetic young man, who has begun his work in earnest, and bids fair to achieve a noble success in Black Hawk. At the conclusion of the service I went directly to Nevada, about three miles, all the way up hill, and found the congregation in Christ Church already assembled. The Rev. Mr. Bryne read evening prayer and I preached a sermon, confirmed four persons, made an address, and administered the Holy Communion. Before ten o'clock I was back again at my lodgings at Central, ready for a good night's sleep, which refreshing rest I enjoyed. It is rather unusual to administer the Lord's Supper in the evening, but this was my last Sunday in these parts, for the present, and there is not a priest in the mountains; the three missionaries being deacons.

On Monday morning I took the stage and returned to Denver.

The Rev. Mr. Bryne continues to labor very acceptably at Nevada, and the Rev. Mr. Winslow, not being able to endure the climate of the mountains, will act as an itinerating missionary in the southern part of the territory. Georgetown is therefore vacant, and so is Empire, six miles distant, where a consecrated church stands unoccupied, waiting for some self-denying minister to come and offer therein the sacrifice of prayer and praise.

The new church at Golden City is progressing finely and is now ready for the roof. It is of brick in the gothic style. The liberality of the people, in addition to the amount which I have promised, will make it the finest (not the largest) church edifice in the Territory.

WOLFE-HALL, in Denver, commands the admiration of everybody, for its proportions and the simplicity and beauty of its style of architecture. The exterior is nearly complete.

I hope to leave (D. V.), for the East, on Tuesday next. My address for the present will be Boston, Mass.

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#### LETTER FROM BISHOP TUTTLE.

VIRGINIA CITY, MONTANA TERRITORY, *Nov. 20th, 1867.*

MY DEAR DOCTOR:—In the last two months I have traveled 2000 miles. It may not be amiss to tell you of the trip.

Leaving Mr. Marshall here, to conduct lay services in my absence, I took the stage for Salt Lake on Monday morning, Sept. 23d. On the way down my observation and experience were of things familiar and unfamiliar pleasant and unpleasant. Of the first class were the comfortable Concord coaches and their drivers, of the same kind as I was well acquainted with among the Catskill Mountains. One driver told me he began his professional career in Delhi,

Delaware Co., N. Y., and when I told him that I attended school there for four years, we had a right pleasant talk about places and persons known to us both. Another driver was from Steuben Co., N. Y. They are middle-aged men, and some of them, get salaries of \$100 per month, over and above all necessary expenses for board, &c.. Their work is simply to drive. A lower class of stock tenders take all care of the horses in grooming, harnessing, &c. On the box about twelve hours of each twenty-four, they have only to pay for their clothing out of the \$1200 per annum. As far as salaries are concerned, stage-drivers may well look from their high seat pityingly down upon ministers, mayn't they?

Old friends to my eye and ear, also, were a mowing machine and a horse-rake that I saw cutting and gathering hay. Do not imagine that though we are in the mountains, we are without mowing machines and reapers and horse-rakes and many another improved agricultural implement.

Among things unfamiliar were flocks of wild ducks and herds of antelopes and droves of prairie wolves (cayotes), and the impudent want of gallantry shown by Indian men towards their dusky mates. At one place two braves, painted, feathered, beaded, ribboned, were riding valiantly along the riverside on their ponies, while the two wives were tramping on foot as best they could through the brush and the grass. At another place an Indian came riding by with the utmost nonchalance, while two squaws and a papoose, all on a poor little pony, were trying their best to keep up with his majesty. At another we met a red hunter stalking proudly along, gun in hand, and farther on found that he had killed a deer, but had left the women to cut it up and pack it on the pony and bring it on after him. And yet again, in a large patch of wild sunflowers we saw an Indian woman industriously going about with a basket and beating the seeds into it, and a girl of ten years painfully carrying the little papoose, while the lazy father was a mile or two off standing listlessly about the noon camp of a train of freighters.

The squaws gather, I am told, the sunflower seeds in great quantities, bury them in holes in the earth, and in the winter take them out and grind them with stones into a kind of meal of which they make bread.

These Indians are forlorn, indeed. Scarcer and scarcer grows their game. They scantily live on roots and seeds and nuts, for much of the winter. Many die ere spring from diseases induced by cold and hunger.

Pleasant was the scenery and the weather, and also an unexpected meeting and chat, one night, with an old New York City friend, once the Superintendent of St. Mark's Sunday-school. Unpleasant it was to be buried in dust, to be deprived of sleep, and to have the driver through Beaver Canon tell me with malicious glee: "Last winter, Sir, I was just eight days in making these twenty miles through the snow," with the prospect that on my return I might get caught in just such a storm.

I arrived in Salt Lake, a distance of 454 miles, at 4 P. M., Thursday, 26th.

Stopping a day with Mr. Foote, on Friday afternoon I set out for Fort Bridger, 135 miles to the Eastward. I arrived there about midnight on Saturday, and staid till Tuesday morning, holding services Sunday morning and evening in the Hospital of the Post. Fort Bridger has been a United States Military Post for eight years or more, yet mine were the first religious services held there. It does seem to me anything but a credit to our government, that such a frontier post is left unsupplied with a chaplain. Judge Carter, who kindly entertained me in his hospitable house, and the few inhabitants of the place, and the officers stationed there, are anxious to have a resident minister with them, and will do somewhat towards supporting him. I used the little Mission Service on Sunday, and officers and privates and citizens joined heartily in the responsive parts.

Returning to Salt Lake on Tuesday, I remained there a week, preaching on Sunday, morning and evening, and celebrating the Holy Communion.

Thursday, I visited the Parish-school which Messrs. Foote and Haskins are conducting. I was much pleased with the order and thoroughness pervading it. In this school are now, I am lately informed, sixty-five scholars.

The next day the scholars of the Sunday-school and the Parish-school, to the number of eighty-two, with teachers and friends, had a pic-nic party on one of the farms of Brigham Young. Kind friends furnished stages and carriages to take us all thither, and then with boat-rows and swingings and runnings and shoutings and eating, we passed a merry day.

After dinner I was walking quietly by myself along the pond when a bright-eyed girl, in her teens, came running towards me, exclaiming, "oh, Bishop, we're going to have a dance, aren't we? Won't you come now and tell 'em to begin to dance?" I said, smilingly, "no, I know nothing about it, my girl." She went away evidently puzzled and disappointed at my strange want of interest in the matter; for, you must know, among the Mormons, it is their bishops that take direction of the dancing. The little ones make queer mistakes, and no wonder. One girl, who doubtless often attended the Mormon theatre, after having gone to Church-service one Sunday, said on the next Sunday morning, while going: "Mamma, I don't like this play-house as well as that other one." Another, when the clergymen came out in their surplices and began service, clapped her hands in high glee, and exclaimed, "see, Mamma, ain't that nice—what play comes next, I wonder?"

Monday, I attended the Fall Conference of the Mormons in their new Tabernacle. This is a remarkable building, 250 by 150 feet, enclosing only one audience-room; the roof supported by numerous strongly-tied, arched, small timbers, having not a column or pillar in it; capable of seating (it is said) 10,000 people, and containing an organ which, when completed, will be second in size and power to but few in America. I heard Brigham Young, Pratt, Taylor, Woodruff and Smith, deliver addresses. To me Orson Pratt seemed the most learned man and best orator. He defended materialism and poly-

theism with some rhetorical power. Brigham Young was plain, practical, pertinent, forcible, undignified, not without wit and humor, with a pleasing voice and easy manner and fluent style, speaking to an audience always hushed in the most eager attention. His counsels and appeals to his people were upon these points: 1. To give liberally to the Perpetual Emigration Fund, that thousands and tens of thousands of immigrants might be brought from across the Atlantic into Utah next year. 2. To give more heed to the careful and more thorough education of the young. 3. That the young women should learn to do business, as telegraph operators, clerks, &c., and the able-bodied young men should all be at work more befitting them. 4. That next day he should designate by name one hundred young men to go to the Southern part of the Territory to start a new settlement; and he added: "I want these young men to take with them at least one wife apiece." 5. That the young should marry early—should be careful to marry, as a duty, so soon as it was right and proper. 6. That he wanted five hundred men with their teams and wagons to come and draw each three loads of stone from the quarry for the building of the temple, each man bringing food for himself and for his oxen. 7. That he wanted his people to give more heed and obedience to the laws of health—to take rest rather than grow restless; to eat less meat; to avoid stimulants, even tea and coffee.

Having taken counsel with the two missionaries about the future, and thankful that they were quietly, steadily, patiently pursuing their perplexing work, I left Salt Lake for Idaho Territory on Wednesday, 9th. I arrived at Boise City on Saturday afternoon, a distance of 393 miles, more worn out than by any previous jaunt. For the last 300 miles I had ridden in a species of vehicle appropriately styled "Jerker," small, inconvenient, constantly jerking the solitary passenger, my unfortunate self, off my seat, into discomfort, until I was landed in Boise, pounded, bruised, sore, and decidedly unphilosophical.

I found at Boise, Mr. Miller, well, and wisely at work, in a comfortable little home of his own, and having a church building to worship in; the only one in all my field. On Sunday, in St. Michael's Church, I confirmed five persons. I was pleased with the reverence and attentiveness of the congregation, and more than pleased with the heartiness and fullness of the responses.

Boise is a town of 1500 inhabitants, the Capital of Idaho Territory, not a mining town, and therefore more permanent and homelike and orderly than others. In it, Mr. Miller and a Methodist, preaching in a Baptist House, are the only ministers of any kind, at work. And, so far as I can learn, these two are all the Protestant ministers at work in the Territory.

Thursday, accompanied by Mr. Miller, I went to Silver City, distant 65 miles, where we remained four days. On Sunday we held services in a room that was formerly a saloon, Mr. Miller baptizing a child, and I confirming one person. Silver (a town of 1000 inhabitants) has no minister of any kind in it. Only a Sunday-school, the superintendent of which is a Churchman, witnesses

to the sacredness of the Lord's day. Thus I hope some good is wrought for and in the children. They need attention and instruction. Some of them are ready to make mistakes equal to those of the little ones at Salt Lake. There being an entertainment by the "Apollo Minstrels" advertised to take place on the same Sunday evening with our services, one inquiring boy got matters mixed, and gravely asked Mr. Miller, after morning service: "How much 'll I have to pay to come into meeting to-night?"

On Monday evening, at my request, the inhabitants met me, assured me of their desire for a resident minister, and testified the earnestness of their desire by pledging for his support \$150 per month, currency, and appointing a committee to secure said sum when I should request it. I am anxious to get a man for them. Who will come? He will have the whole field, not even are the Romanists there.

Returning to Boise, on Tuesday; we went on Friday, 36 miles in another direction to Idaho City. The road from Boise to Silver is dangerous from the hostile Indians who lurk upon it. That from Boise to Idaho is safe. In Idaho, (a town of 2500 inhabitants, the largest in the Territory), we staid three days. On Sunday, we had services in the Court-house, Mr. Miller baptizing one adult, and I confirming two. On Monday, I baptized two children, in private. In this town the Romanists have everything their own way. Two priests are there, and some "Sisters" were soon to come to open a school, to be the only school in the place. The people of the town subscribed nearly \$3000, in gold, for this school, most of the money coming from Protestants. No Protestant minister of any kind is there. Yet the people would like a Church clergyman among them, and they meeting me on Monday, subscribed on the spot, \$1400 per annum, *in gold*, for his support, and promised \$1000 more, and appointed a committee to collect said sum when I should request. I want a man then, for Idaho. They will support him themselves. They will give \$2400 gold (\$3000 currency) per annum. Wh will come to help them and me?

Do you know what books I found in the circulating library that I looked over at Idaho? These, and others like them: Renan's "Life of Jesus" and "Apostles;" Buckle's "History of Civilization;" Herbert Spencer's "First Principles;" The works of John Stuart Mill. Can't you judge herefrom that worldliness and immorality are not the only evils we have to contend with in this land?

And a stranger sight still, I saw. This was no less than a Josh-house, a heathen temple of worship for the thousands of Chinese who are in and around Idaho. I went in. On each side of the door of entrance was an idol. In the far end of the room, opposite the entrance, was a kind of altar, and in a recess back of it were six idols. All were in sitting posture. A little cup of liquid, and bowl of sand, and mallet-shaped stick, were near each one. An ever-burning light was suspended over the altar and many blazing tapers were on it and before each idol. I saw men and women come in and bow themselves on their

knees and prostrate themselves on their faces and strike queer-shaped sticks together and shake vases of incense-reeds. I tried to talk a little with the grave sombre-visaged priest, who had all things in charge, but, though he seemed kind and courteous, learned little from him, but that the liquid in the cups was tea and the sticks struck against each other were "Chinaman's talkee" to the deities. Was it not a strange sight? Might not wondering, questioning thoughts, well course through my mind?

We returned to Boise, where I remained for nearly two weeks. Sunday, November 3d, the Holy Communion was celebrated in St. Michael's, (fifteen communicants,) and a collection amounting to more than \$50 was made for the Domestic Committee. November 10th, I confirmed two, making seven in all for St. Michael's and a total of ten for the Territory.

These are the first confirmations ever made in Idaho. Bishop Scott once essayed to make a visitation in it, but illness prevented him from advancing farther than Idaho City. The Bishop and Mr. Fackler were extensively known in the Territory, and both were universally loved, and are gratefully remembered. Whenever either was spoken of, the expressions to me, without exception, were those of affection and veneration. Nearly every one said of Bishop Scott, this one sentence, with emphasis: "Indeed, he was a good man." Who asks a prouder tribute? Who wants any other record, after the loving Saviour's atonement, to go with him from this to the other world? Unto us, also, O Lord, unto us also, give to have this record through the help of Thine own Holy Spirit.

On Monday, November 4th, Mr. Miller opened a Parish-school in Boise. It commenced with only fifteen scholars. The teacher was procured by Mr. Miller, from San Francisco. I trust that through God's help and blessing the modest beginning will develop into permanence and power for good.

November 11th, I left Boise, and, after a ride of 679 miles, arrived back here about noon on Sunday, 17th, and in the evening held service.

Here I stay for the present, hoping to be able to accomplish somewhat by remaining this winter. I understand that some Romanist "Sisters" are to open a school here next spring. I do hope and believe that there are prayers for me in my perplexities. I need them and am grateful for them.

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#### UTILIZED POWER.

MY DEAR SIR:—I told you in my last of the progress of our mission-work during the winter of 1865 and the following spring, when the building of our chapel was proposed. This was completed in the autumn, and it was a happy day to us all when we first assembled there for religious service. Many of the old congregation and others interested in the cause were present to join with us in the worship of God, besides a large number attracted by curiosity or the example of their neighbors.

Many had held back heretofore, under the plea that they were strangers to Mrs. W., and it would seem like intrusion on their part to come to the Bible-class at her house, notwithstanding my assurance that they were always welcome. Others argued with more plausibility that there was not room, but now that the church had provided a suitable place for them all, they were forced to acknowledge that there was no longer any good ground for an excuse. I alluded in the Bible-class, to the goodness of God in thus prospering our undertaking and making the way plain before us, and said that the best proof we could give of our gratitude would be a prayerful devotedness to His service. There was no one of our number who seemed happier in the enjoyment of our present blessings, or more hopeful of the future, than He. "If prayer and our own efforts will insure us the help of God," he said, "I feel confident that we shall succeed. Several of us have agreed to pray for each other, and do all that we can to bring our friends to the chapel. B. and I talked the matter over last night, and I told him that it would not do to be so thankful about ourselves as to forget others."

It was with deep interest that I watched the growth of grace in these young disciples of Christ, and how the influence of *one*, either for good or evil, would affect the rest of our number; and I have often found that one of the strongest arguments which I could use to incite them to earnest effort, was the weight of their influence upon others. "It makes me feel as if I had the charge of all my friends, when you speak of the Church as the 'body' of Christ, and of ourselves as 'members one of another,' said one of them, referring to our lesson on the 12th chapter of 1st Corinthians.

I have never witnessed more striking examples of the power of faith, and of that grace which is all-sufficient, than during the winter of 1866, when so many were forced to sit idle because no man had hired them. We in our comfortable homes, with all the surroundings of taste and refinement, are sometimes too harsh in our judgment of the sins and shortcomings of our less favored brethren. Could we examine more closely into their daily life, we should understand better how much they have to contend with. How, for instance, shall a man seated at his loom, with his day's work before him, escape the low conversation, the profane jests of his companions on subjects which now are so sacred to him? When they question him on his new faith, only to turn his answers into ridicule, what shall he do? You will say, "Bear it in the spirit of his Master, who reviled not again; or, like the great apostle, entreat them to be reconciled to God." But the easier and more natural way is, to lose temper, or weakly join in the laugh, and so deny his Lord. And then, the temptations along the wayside—leaving his work at evening determined to go directly home, he finds a party of his old companions waiting for him at the corner, to stop and take a drink with them, and he must choose between sinning against his own conscience, or gaining the ill will of his acquaintances. I can well appreciate the feeling of discouragement which prompted one who was trying to lead a new life, to say to

me, "There is but little in such a place as this to help a man to do better. When I am at my work I find it hard enough to keep from joining in with what I know to be wrong, but on the *street*, it seems as if everything was against me. I don't think that I could be a Christian so long as I live in this neighborhood." But he does not think so *now*, for he has learned to look to a higher power for strength in time of need.

As I said, there was a great deal of suffering during the winter of 1866 among those who had been able hitherto to support their families by their daily labor, as they found it very difficult to obtain employment. I remember that one day hearing that H was sick, I called to see him, and in the course of conversation he told me that he had probably lost his place in the mill. "My wife is almost ready to give up," said the sick man, "but I tell her to be glad that this did not happen nine months ago, for I *could not have seen it in the same way then*, and what is the comfort of believing in God if I cannot feel that he will take care of me when I am in trouble?"

"I told E yesterday," said another, "when I used up the last of our flour, that I did not know where the next would come from, and yet I did not feel uneasy about it, for there has always been a way provided for us." Do not such as these need to be cheered and helped onward; not only by providing for their present actual need, but much more by Christian sympathy and encouragement, praying *with* them as well as for them, and making them realize that their daily wants and trials are known to their Father in Heaven? And *this* is within the power of any Christian woman, for it does not require the gift of eloquence to cheer the lonely, or to tell the ignorant of the love of Christ. One does not need any special talent to speak words of kindness, which often go further than silver or gold to make the tired heart glad and to leave a blessing behind them.

About this time, we opened a Sunday school for the children in that neighborhood, many of whom had never attended any place of religious instruction. Certain members of the Bible-class became teachers, and for such we held teachers meetings once a week; we studied the lesson together, and suggestions were made of different ways in which the school might be increased and made attractive and useful to the little ones. I felt that this work might prove a real blessing to the teachers as well as to the children, as it would make them feel that they had work to do in the Lord's vineyard; and as they had been taught the great truths of the Gospel, so it was their duty to instruct others. A few kind friends helped us to obtain a suitable library for the children, and so we began our work under very favorable auspices.

Meantime the number of those who attended service on Sunday evenings, was constantly increasing, and new faces greeted me at almost every meeting of the Bible-class.

It was delightful to see how heartily they engaged in the Church-service, joining with us in chanting the Psalter, as well as in singing the hymns. Many were wholly unaccustomed to the use of the Prayer-book, but it required only a



few words of explanation to make them familiar with its arrangement. I have heard the remark made that the Church-service was only suitable for congregations comprised of persons of education and refinement; but that this is not the case, as is very evident from the interest which these people manifested in the use of their Prayer-books. Often, after the Bible-class, the men and women would ask me questions about the Prayer-book; the meaning of the names of certain Sundays and Holy-days; why the Psalms differed from those in the Bible, &c.; and after answering their questions as briefly as possible, I would promise to explain the matter more fully at the class which we held once a week for the study of the Prayer-book. I think that I mentioned that this class was opened during the winter of 1865 for the benefit of those who were seriously considering the duty of Baptism or Confirmation. A great many besides these had become interested in this course of study, and the attendance was now as good as at either of the other classes.

In saying so much about our work in the chapel, I would not give you the impression that I considered the teaching at the Sunday-school or the Bible-classes as more important than the other duties outside. If any were absent from the class twice in succession, I always made it my rule to visit them and discover the cause; and when I had succeeded in bringing to the chapel any persons who were unwilling to come, I would see them as soon after as possible, and tell them how much it pleased me to find them there; and, by referring to the subject of the lesson, and asking them if they agreed with what we had said, the way was opened for a direct personal application of the truth. It would often be said to me by members of the class, "I cannot persuade H or G to come to the chapel, but I think that if you asked them it might do some good." I always encouraged the men to mention such cases to me, for a stranger can often effect more than an acquaintance in overcoming a man's prejudices against the Church and everything connected with it. When they find that you are interested in their particular case, that you have "taken this long walk just to see *them*, and invite them to come to the class to-night," they will often yield. The fact that you are a *stranger* and therefore can be influenced by no selfish motive in his case, will often come very near to the heart of a laboring man, especially if he has no family ties. In the words of N. he "did not suppose there was any one in this country who would walk a mile to see him if he were alive or dead." And yet, though you may leave that man with every reason to hope that your visit has accomplished its object, you may be disappointed by not finding him at the class that evening. He may have kept your words constantly in his mind and fully purposed to attend, and yet when the time came his heart failed him. I make such cases my own, and recall the unwillingness I felt in other days, to receive religious instruction. I think that in our whole intercourse with those whom we are seeking to bring to Christ, there is no point where a greater responsibility devolves upon us, than just here. You have had personal intercourse with your new acquaintance and gained his good will, and

now that he has disappointed you, he will naturally shrink from meeting you again, and for this very reason you should lose no time or opportunity for a second interview. Tell him, how sorry you were that he was absent, and gradually make him feel that you have not come to upbraid him, but to encourage him to try again. It will not then be hard for him to tell you the whole truth and what really held him back. That man needs our sympathy and prayers, and all the helps that we can give, through the promises of our Saviour, to those who are faint-hearted and easily discouraged. The fact that you have not allowed distance or weather to deter you from what you felt to be your duty toward him, as well as your pleasure, will not fail to produce good results. It often seems incredible to the minds of working-people that Christian men and women should be willing and *glad* to sacrifice their own ease and personal comfort to minister to them. They have not yet realized a *Saviour's* love and so cannot appreciate the power that prompts His people to go and do likewise. When I first felt a desire to do something for the cause of Christ, I made the common mistake of supposing that we could accomplish little unless the people knew us, or without a liberal use of means in supplying their temporal wants. Subsequent experience has taught me that this system has more of self than Christ in its workings and results. You can easily draw men and women into your class, where the *hint* of any possible advantage to them or their children (in a worldly point of view) would deter them. An injudicious use of money, though it be from the kindest motives, will often do more to injure than to promote the end in view. If once this class of people are led to connect the idea of temporal gain with confessing Christ, the real *spiritual* work in that community will make but little progress. The sordid may attend your classes, receive you into their houses most cordially, but they hold that you are acquiring over them is by the loaves and fishes, rather than because you have pointed them to the Saviour. It is hard always to bear this in mind, for the natural prompting of the heart is, to use *every* means that is lawful, to induce men to come and be taught of Christ. But if our object be solely to glorify God and to produce *lasting* results for the good of souls, we shall find that many things lawful are not expedient. The injury done by an injudicious use of money among these people is not confined to the individual who receives it. Its bad effects are felt very generally, for it gives the enemies of Christ occasion to speak of the missionary-work as a mode of buying men, hindering many from coming, lest they should be suspected of some wrong motive in so doing. Then again, there are many ardent Christian women of very limited means who would be denied the privilege of entering this field of labor if a free use of money were *necessary* to carry on the work. All cases are not to be treated alike, and only by acquainting ourselves with the circumstances and surroundings of those under our charge, can we act with discretion in these matters. I can add my testimony for the encouragement of others, that I have visited among men and women to whom I was an utter stranger, and who, in many instances, were prejudiced against the Church, and, by

persevering in my feeble efforts to commend Christ's love to them, have won their confidence without any other influence.

I could tell you of many cases to prove what I have said in regard to the power of Christian sympathy and interest over the hearts of the laboring classes. On one occasion Mrs. N. said to me just as I was about to leave the house, "Oh, if you only knew how glad it makes me feel to see you coming, I am sure you would'nt mind the trouble." "But I never thought it was a trouble," said I, "it is a pleasure to me." "There," said she, "that is just what my husband says. He told me the other night after you were gone, that he liked to have you come here, for you always noticed the children and treated us like real friends." Another time, observing a bunch of beautiful wild flowers on the table, I said, "How cheerful these make your room look, I wonder if I can guess who picked them?" turning to a little girl who stood beside her mother. "Yes, Mary picked these," said Mrs. N., "she heard you say how much you liked them, and so she and the little boy went out to the woods to find some for you, and when they came home, they put the room in order, so it would look nice when you came. The first question they asked when they came home to dinner, was, whether you had been to see us to-day." Oh, if our Christian ladies, instead of sending their gifts of charity by the hands of servants, or those who feel no personal interest in the recipients, would only carry them themselves or sanctify them with prayer, they would increase their value ten fold. Apart from the opportunity afforded of speaking a word of counsel or encouragement, or warning, as the case may be, it makes that poor tired heart glad to see a new face, and hear the kindly voice of "the friend who is so good to her children." Yes, after you have gone, she will think over what you have said, and tell it to "Father," and the little ones, and your name becomes a household word—your visits the occasion of new resolves and hopes for the future.

The number of attendants at the evening classes continued to increase, and in the majority of cases, they came very regularly. And let me add, that among those who were most interested in our course of study of the Prayer-book, were those whose prejudices against the Church I had almost thought it impossible to overcome. In the spring, the Bishop visited us and confirmed seventeen more of our number. And so the work goes on, though it has its discouragements, its hindrances, its dark places.

An occasion like Confirmation, where several take their stand openly for Christ, is a call for renewed effort and watchfulness on the part of Christian teachers and friends. We must guard them against temptation, lest the old habits and associates prove too strong. We must cheer them on their way, taking notice of everything which indicates effort on their part to live a consistent life. Our hardest trial is to see anything which looks like coldness, indifference, or backsliding on the part of those who have confessed their Saviour; but if, notwithstanding entreaties and counsel on our part and the advice of the pastor, one becomes indifferent, there is but one resort—the first, the last, the surest—I mean, the *Mercy-Seat*.

Only ten days since, I was called to the bedside of a sick woman evidently in consumption. I remembered her face, but could not recall the time when I had met her before. "I am afraid that you have forgotten me," she said, as I approached her bedside. "I was taking care of Mrs. R., when you used to visit her before she died, and though I didn't think much about what you said then, I often wished since that you would come and *talk to me*. The other night, I tried to pray, but I felt as if I wanted some Christian person to *pray with me*." In the course of conversation I asked her if she was able to read, and mentioned some books which I would bring her. "I have only this one beside my Bible, which I care much for," she replied. "It belonged to my mother, and when I feel bad, I love to read over the prayers in it," she added, and handed me a copy of our Prayer-book, defaced and with the pages turned down at the General Confession, the Communion-service and several other places. When I told her it was the Prayer-book of our Church, she appeared delighted, and said, with tears in her eyes, "If I am ever well again, how much I shall enjoy going to the chapel." We prayed together, and then I bade her good bye. As I passed down stairs, I met her sister with two other young women on their way to visit their sick friend. After a few words I invited them to the class to-morrow evening, and with some hesitation, they promised to come; and one said, "If I go, mother will come too, for she has said that she would like to, if she did not have to go alone. She can't see very well and is afraid of falling." "Oh, tell her," replied her friend, "that we will take good care of her, and besides, I will *bring John* with me, and he will see her safely home again." And in this way they come—one helping another—souls waiting till some one calls them and points them to our blessed Lord and Saviour. Perhaps, some one will say, "do you think they will keep their promise?" I cannot say, but I hope so, and make them the subject of special prayer, meantime, to-morrow evening will prove.

I know that I have told you nothing new, nothing remarkable in any way, and I am glad that it is so, for this simple record proves His blessed words of promise: "My grace is sufficient for thee. My strength is made perfect in weakness."

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## LETTERS FROM DR. BRECK'S MISSION.

### NUMBER ONE.

ACAPULCO, MEXICO, Oct. 25th, 1867.

MY DEAR DOCTOR:—The Associate Mission to the Pacific Coast accepts with gratitude the invitation of the Reverend Secretary of the Domestic Committee to make THE SPIRIT OF MISSIONS its organ of communication with the general Church. We are the more grateful for this kindness, because we stand independent of all Missionary Societies, dependent upon the fraternal offices of those who feel a sympathy in our labors. In harmony with this we shall ever live and labor on, trust-

ing, in the explicit language of our Lord to the seventy and to the Apostles, when He sent them forth into the world, "without purse and without scrip." And we will gladly send our friends from time to time, through this missionary organ of the Church, our reports of difficulties as well as of conquests in the field in which we are to work. We will also make, through the same SPIRIT OF MISSIONS, the acknowledgment of such offerings as may be received, and request our friends to transmit their offerings for this Mission through the channel of the Domestic Committee, agreeably with their invitation.

Since the organization of this Mission by Bishop Southgate, on the evening of Oct., 9th, in the Church of the Holy Communion, N. Y., we have been, one day excepting, upon the great deep. We sailed from your city on the 11th inst., in the beautiful steamer *Henry Chauncey*, and numbered, in officers, crew and passengers, almost a thousand souls. It was most agreeable to our feelings as missionaries and churchmen, to be informed by the Captain of the vessel, that a standing order of the Pacific Mail Steamship Company required the Church-service of our beautiful Prayer-book to be used, once at least, on each Sunday aboard all its vessels on both the Atlantic and Pacific oceans. This order is not to be neglected, except by reason of storms. In the absence of a clergyman, an officer of the steamer is appointed to read the Service. Captain Gray, at once made us at ease, by committing to our care the Chaplaincy of the vessel. The large number of Church-people on board, added to our own missionary force, enlivened the Services much, and from this time we felt as though we were a colony going forth to plant the Church in some of the waste places of the earth. The Sunday services, with a Bible-class on an evening of the week, and open air Services for the many steerage passengers, caused the time to pass most profitably for all.

On Saturday morning, the 19th inst., we reached the Isthmus, in health and good spirits. Our first promptings, were to thank God for His preservation of us through two-thousand miles of our voyage. Before we were ready to leave the vessel we were kindly greeted by J. L. DeGraw Esq., an officer of the Panama R. R. Co., inviting us to breakfast with Wm. H. Parker Esq., Superintendent of the Road. Arrangements were now made for the Morning Service in the beautiful stone church of Aspinwall, and notice thereof was given to the passengers and others. Mr. DeGraw prepared the way, making all things harmonize with our feelings as strangers, so that after a week upon the sea, and now upon the land, and within the portals of a church, we felt as if again at home. It is old English in style, cruciform, with pointed windows in the nave, and large triplets in the north, south, and east crucial apsidæ, with a still larger arched window in the west, all made of finely stained glass. This church-edifice the only house of worship in Aspinwall, cost \$60,000 in gold, and was built by the Panama R. R. Co., and private subscriptions in New York. It is the only instance we have yet heard of in our country, where a secular corporation has pro-

vided out of its own funds a church, and also the generous support of the pastor.\*

Of all places we have ever seen, Aspinwall, in its mixed population, stands foremost in need of missionary labor. The church here was consecrated by the Right Rev. Alonzo Potter, D.D., in the year 1864, this being the last official act of his Episcopate.

We take pleasure in here recording the courteous manners of the Captain and all the officers of the steamer *Henry Chauncey*, and, as well, the civilities of Mr. Parker, Superintendent of the railroad, during our stay with them. And for the comfort and satisfaction of clergymen going over this road, we can ensure to them the utmost attentions of Mr. De Graw, and no one will thank us more heartily for saying this, than will Mr. De Graw himself, whose happiness appears to consist in administering to the necessities of others. The kindness of W. H. Aspinwall Esq., and D. Hoadly Esq., the President of the Panama Rail Road Co., through the agency of your Secretary, the Rev. Dr. Twing, secured to all the members this Mission, a half fare passage and reduced freight charges from New York to San Francisco; and we desire here to thank these gentlemen for their exertions, which proved so valuable to us, at this initiative of our work, which necessarily is very expensive.

We have no time to describe this route, but we all felt the more sensibly the availing character of the prayers offered up for us in many churches, when the Almighty drew over our heads the cloudy curtain, and gave us refreshing dews throughout the whole passage of the Isthmus.

At Panama, an incident of some interest took place. A gentleman of distinction from Central Southern America was to be married to a Swiss lady, a communicant of the Church, and both were awaiting the arrival of the steamer, in hope of finding a Church cleric aboard, and with this arrival they were happily not disappointed. The Rev. Mr. Cowan, one of our number, had the pleasure of solemnizing the marriage. It was at this time ascertained that in this ancient Spanish town, there are several communicants of our branch of the Catholic Church, who expressed not only the wish for our rites and privileges, but pledged on the spot the liberal support of a clergyman who might come and reside among them.

Such items of information from the remote corners of the earth ought not to be passed by unheeded. These people also expressed a strong desire for a school. The only opportunities now afforded them for educating their children are Romish schools at home, or schools in the United States, which avail only for persons of wealth.

We are now on the Pacific, and have the opportunity to mail this communication at Acapulco, in Mexico, half-way between Panama and San Francisco.

\* This church, like those of Trinity Parish, Port-au-Prince, Hayti, and St. Paul's, Friderickstadt, Santa Cruz, West Indies, is under the jurisdiction of our presiding Bishop.

For the information of friends, we will here state that this Associate Mission to the Pacific coast consists of five clergymen, four of whom are now on the way; also of five Divinity students, and two others to come as soon as we can give them word so to do; besides these, there are young men on the coast ready to become candidates for Holy Orders, who wish to join us; four ladies also accompany us, two of whom are wives of clergymen; and in the spring, when we hope churchly work with us will be in a forward state to receive them, four additional Christian ladies are to join the educational department of our Mission.

This Mission, in its present strength, ought to have been in this field of the Pacific fifteen years ago. Had it been so planted, what glorious fruit would have now appeared to gladden all hearts! Rome comes with its schismatic hosts of organized men and women into this our heritage, and here offers to educate the sons and daughters of all. The result is apparent. The offer is accepted, until the true branch of the vine shall have her own educational systems and works of charity organized and effectual over all the land. This Associate Mission, supported by the daily supplies of a daily mail, and sustained through a common fund, proposes, under God, to raise up a native Ministry for evangelizing the waste places of the land, and also to educate in parish-schools, in grammar and in boarding-schools, the sons and daughters of all who shall be committed to our care. For this latter work we have invited the co-operation of our sisters in Christ, and we continue our calls for such to engage in an avocation, renowned in primitive days, and second only to the work of the Ministry itself.

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N. B. The Post-Office address of the Pacific Associate Mission, until further notice, will be "San Jose, California." In order that letters may come by the Isthmus, which is considered the safest route, it is necessary to add "Per Steamer" to the outside address.

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#### LETTER FROM REV. J. W. TAYS-

INDIANOLA, TEXAS, *November 18, 1867.*

MY DEAR DOCTOR:—In the November number of *The Spirit of Missions*, my attention was attracted by an ably written article, entitled "Northwest versus Southwest." This is a subject upon which I have been considerably exercised of late; and more particularly, since reading the admirable letters of Dr. Littlejohn, and the description given by Bishop Tuttle of the field that has been assigned to him.

The Northwest has peculiar advantages. The tide of emigration, as a general thing, flows along the parallels of latitude; the industrious and enterprising young men of the Northern and Middle States, go West along their own parallels, the Atlantic cities, being the great emporiums of European emigration, become, as it were, fountains for increasing this stream; and thus the tidal wave becomes so swollen, and pressed forward, that even the Rocky Mountains present but little impediment to its onward rush; the living flood spreads

itself all over the rich and pleasant land, which is soon overrun with railroads, those great arteries of civilization that carry life and vitality into a new country. Constant communication and interchange, both of commodities and ideas, are thus kept up. Clergymen are whirled into the current and carried to this land of promise. They gather the scattered sheep around them and report progress to the Church. She consecrates and sends forth Missionary Bishops; large-hearted, whole-souled men of experience, who understand human nature, who understand the peculiar work before them, and who understand appealing to the sympathies of the Church at large. They are supplied with men and means; they are good generals; they dispose their forces admirably; they are occupying the whole land. Churches and schools are going up everywhere; they are doing a great work for humanity, for civilization, for the Church. The Northwest has great advantages, powerful energy, and noble advocates; and from the depths of our soul we wish them "God speed" and a harvest of an hundred fold. All we ask is that while the Church is thus putting forth her energies to cultivate one portion of the Lord's vineyard, she would not overlook others, remembering that the field is the world. Let us now look at the position of the Southwest. The population of the Southern States has not been much augmented by a direct European emigration, and the Southerners as a people were not migratory. So, the Southwest filled up slowly, the natural channels of emigration being followed only by adventurous spirits; the balance of the population being made up of erratic, liberty-loving individuals from the North and from all parts of Christendom, who, breaking through the usual laws of emigration, took their own course in seeking the land of their adoption; and as clergymen are rarely found among such spirits their number must necessarily be but few among such a population. But the Church in her wisdom and benevolence has from time to time sent missionaries and Missionary Bishops, who have always been well received, and in many cases well sustained, and have been instrumental in doing much good; but from the distance, the want of communication, and consequent privations, the Southwest has never been a popular missionary field.

The writer of the article referred to, says that in his locality in seven years the additions and removals were equal, and I believe this will hold good throughout the whole Southwest. Since the war the tide of emigration is flowing in more rapidly through the natural channels, and a considerable tide of direct European emigration is also setting this way. But unfortunately the supply of clergymen was to a great extent cut off during the war, and now all the available men are wanted to supply the churches in the older states, and consequently we only have an occasional adventurer working his way into the broad field and ripening harvest of the great Southwest. My brother has gone somewhat into particulars in reference to Arkansas, &c. I will not recapitulate but at once direct your attention, and through you the attention of the Church, to the broad state of Texas, containing a population of about six



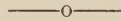
hundred thousand, and these the very material from which to make intelligent, earnest, zealous and devout Christians. Some such are found everywhere, even now; the majority, however, scarcely know what they are, and are stretching out their hands and raising the Macedonian cry to the Church, which they are learning to look upon as a steady, sure and unchangeable refuge.

But there is only about the apostolic number of acting, working clergymen in the State, and what are they among so many? Only about one to every five thousand, many of whom have to engage in teaching or other secular employments to make a living for their families. Here is a field for missionary zeal, missionary enterprise, and missionary benevolence, second to none in America. I have not the least hesitation in saying that, with an outlay of \$30,000 per annum, fifty clergymen could be located in Texas, and that, within seven years this number could be supported by the people, and an additional fifty put upon the Missionary list. There are many towns in Northern and Eastern Texas, of from one to five thousand inhabitants, which would gladly receive a clergyman and contribute to his support, and are just as healthy as Illinois, Indiana or Michigan, and the same may be said of the whole belt of Middle Texas. Then we come down to Southern Texas, where we have rapidly growing towns on the Gulf, on the rivers, and along the railroads, with the very finest kind of a population, without the services of an Episcopal clergyman, but which are even now calling clamorously for such. The only drawback to unaccustomed persons coming here are the occasional visits of yellow fever, but this only extends from fifty to one hundred miles inland, otherwise it is as healthy as the South of France, and if anything more beautiful. I have suffered here all that it is possible for a man to suffer, and now I would not exchange it for any missionary field in the United States. And then we have the great stock-growing region of Western Texas, with its towns, stock ranches, vineyards and pecan groves, where young clergymen would be heartily welcomed; and in this connection I would say, that Western Texas might be made a key to missionary operations in Eastern Mexico, and a training school for missionaries for that great and interesting field now opening to the American Church.

Now this gives you but an imperfect idea of the great missionary field of the Southwest and its urgent wants. Just let a member of the Domestic Committee come to Texas in March next, and go with our noble, hard-working Bishop on his Spring visitation. Attend our convention at Austin in May, and return through Northern Texas, the Indian country and Arkansas, and he will be so impressed with the great Southwest as a missionary field, that, through the instrumentality of The SPIRIT OF MISSIONS and the Delegate Meetings, he will cause such a cry to go forth throughout the land that a new era of missionary zeal and enterprise will open before the Church. What we want is the united prayers of the Church that God would send forth more laborers into His harvest, and when men pray earnestly for this, they will assuredly open their hearts and purses to provide for those who go forth. If the individual members of

the Church could be made to understand what the faithful missionary gives up and what he individually does for the Church, it would certainly rouse them to greater earnestness and liberality. Generally his talents and education fit him for any position, and with moderate exertions he would soon make himself comfortable, and also make provision for his family. He gives up all for a precarious living, part of which he has to earn himself, at teaching or some secular business.

The rich man, making his thousands annually and living in luxury, thinks he is doing wonders if he gives from ten to one hundred dollars, whereas the poor missionary earns by extra labor, which in many cases he is ill able to perform, from five hundred to one thousand dollars, and he gives it every cent to the missionary cause, to pay his expenses while preaching the Gospel, perhaps to a people who do not appreciate him. Think of this, and cast much into the treasury of the Lord, that the missions of the Northwest may be handsomely supported, and that those of the Southwest may not be neglected.



## EDITORIAL.



### OUR THIRTY-THIRD VOLUME.

WITH its present number our missionary Magazine enters upon the thirty-third year of its life, and under auspices more encouraging than have marked the beginning of any previous year. It is now just two years since we assumed, with fear and trembling, and without the slightest editorial experience, the responsibility of conducting its Domestic Department; or, to speak more accurately, it is just two years since this responsibility was suddenly, unexpectedly, and, we may say, Providentially laid upon us. If we have had any share in making *THE SPIRIT OF MISSIONS* an acceptable and useful visitor to its greatly increased and steadily increasing number of readers, it is more than, at the outset, we supposed that we could do, and more too, we believe, than those who knew us best had any reason to predict on our behalf. We have devoted to this part of our work such intellectual abilities as we possessed, and have expended upon it an amount of heart-anxiety sufficient to ensure success to any enterprise, if success is ever achieved by the force of this single agency. We begin our third year of editorial work with the advantage of some little experience in this line, and, we trust, with a fresh consecration of all our powers to the great interests of Domestic Missions.

During the past two years, editorially, in almost every number of our Magazine, and in other ways, as opportunities have been presented, we have endeavored to impress upon our readers and hearers, the intimate and vital relations of missionary information to proper missionary sympathy, prayers and offerings. We have insisted, and we do still insist that one reason why our people feel so little, pray so little and give so little, in proportion to what they might do in the interest of our missionary work, is their lack of accurate information relating thereto; and, with this conviction burning in our mind, we have asked and asked the Clergy, the Christian men and women and the dear children of the Church to aid us in extending the circulation of *THE SPIRIT OF MISSIONS*.

Our asking has not been in vain; and, because it has not, and because there is power in importunity that may be lawfully brought into the service of a good cause, as well as for other and higher reasons, we mean to continue the asking.

We begin the year 1868 with a circulation of more than *ten thousand* copies, which gives us, we presume, some *thirty thousand* readers. Our edition for January, 1866, numbered *three thousand, two hundred and fifty* copies. There has been some progress during these two years, but not enough to satisfy any well-informed and earnest mind that all the members of our Church have done their whole duty in the way of seeking and extending *MISSIONARY INFORMATION*. It were an easy matter for the more than *two thousand* clergymen who receive *THE SPIRIT OF MISSIONS* without charge (many of whom have signified to us that they cannot do without it) and for our *eight thousand* paying subscribers, to double its circulation in a single month. It would not require much effort on the part of each to accomplish this work. For the sake of great interests, not more ours than theirs, we appeal to the Leaders of the Christian host to take the lead in this thing, and, with warm and earnest words, to impress upon those who rightfully look to them for guidance in all good works, the importance, the duty, of keeping themselves constantly and thoroughly informed as to how the battle goes between those who are contending for, and against, the Lord our God.

This is the first time of asking, for the year 1868.

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#### A MOST PRESSING NEED.

We have a few words to say, words which we would like to say so strongly that they should haunt every one of our readers night and day, until every hand was stretched forth in full and glad response.

We are in the midst of the Christmas season. Already, in your Christmas festi-

vals and in your own bright homes, you have welcomed the coming of your Lord with glowing hearts, and, as you rejoice in the love that He has showered upon you, you long, we trust, to show your thankfulness by spreading abroad a knowledge of that love among the many thousands in our country who are yet sitting in darkness, unconscious of the power and the beauty of the Day Star that has risen among us. May our God, in His mercy send this desire into your hearts! May He nourish and strengthen it until it bring forth abundantly the fruit of good works. If His own spirit of active love is not awakened in you, brethren, beware lest, at His second coming, our Lord shall say that He never knew you.

We have, in our vast Domestic field, two hundred and twelve clergymen at work. We are paying them at an average rate of three hundred dollars per annum. What is this in comparison with the work which the Church ought to be doing in and for this land? Yet little as it is that we are doing, even this work will have to be given up in part, unless you, Christians, will come forward and keep it from falling to the ground. The last time that the stipends of our missionaries were due, we were not ready to pay them—we can scarcely bear to think of the families depending upon those little sums, and being obliged to wait for them until wealthy Christians should find time to stop in the midst of their enjoyment and *think* of giving the money, which, once given, they would never miss. Again, payments are due, and how are we prepared to meet them? Between twenty and twenty-five thousand dollars are now wanted for our missionaries, and our treasury contains less than four thousand dollars.

Brethren, if you have spent your money freely for Christmas gifts to please your earthly friends, think of the Heavenly Friend who gave Himself, as at this time, a Christmas gift for you. If you have given generously among yourselves, in memory of Him, surely you will make no mean and grudging offerings to our Lord Himself. "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto me."

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#### BISHOP TUTTLE AND HIS FIELD.

We are glad to be able to present to our readers, in this, the first number of *THE SPIRIT OF MISSIONS* for 1868, letters from two of our Missionary Bishops. We wish, however, at this time, to draw special attention to the one from Bishop Tuttle. His position is peculiar. The work, in some portions of his field, is most promising, and, in other portions, embarrassed by extraordinary difficulties. He needs sympathy and prayers and men and money, as no other Bishop in this

land needs such helps. Have we no young presbyters, strong in physical organization, resolute of will, stout of heart, and full of faith and the Holy Ghost, who will go, at an early date, and occupy the points named by Bishop Tuttle? Shall he be left to fight the great battle almost single-handed and alone? He will not leave the field. He will not surrender, but he is in most urgent need of help, and *must* have it. Who will supply it in the several forms above indicated; who the sympathy, who the prayers, who the money, and who will go?

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### IMPROVEMENT.

Our readers will not, we trust, fail to notice and appreciate the improvement in the appearance of the present number of our Magazine. The paper is of a considerably better quality than that heretofore used, and the type is new and of a larger size. To say nothing here of its intrinsic value, we are happy to feel ourselves justified in expressing the conviction that THE SPIRIT OF MISSIONS, as far as attractiveness in appearance is concerned, will not suffer by comparison with any Magazine of its class published in this country. We trust our patrons will consider that real improvements cost something in these days.

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### A PAYING BASIS.

The conductors of THE SPIRIT OF MISSIONS have made such arrangements with their printers as, with a few thousand additional subscribers, procured within the first two months of the year, would place it on a paying basis. Will our readers, one and all, help us right heartily in this thing? The beginning of the year is a good time to make good resolutions and to set about carrying them into effect. A happy New Year to all our friends, and to our enemies also, if we have any—God bless them.

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### EARLIER THAN USUAL.

Our December number was late, but is well worth all the patience our readers may have expended in waiting for it. Such arrangements have been made between the editors of THE SPIRIT OF MISSIONS and their printers, for the present year, as will ensure its delivery to subscribers, except those in the distant Territories, and on the Pacific Coast, on or before the first of each month. As we begin the New Year with a determination to please our readers, we trust that they will begin it with a determination to please us, and, (what is much more important,) to help forward the work of the Church, by extending information of the extent and urgency of this work.



DEPARTMENT  
OF THE  
YOUNG SOLDIERS OF CHRIST  
—o—  
EDITORIAL.

OUR NEW PAPER.

The favor with which THE YOUNG CHRISTIAN SOLDIER has been received gives us great hope for its future, and inspires us with fresh determination to do all in our power to make it all that the children of the Church can desire, or their friends can desire for them. We have now, Dec. 17th, *Eight Thousand* subscribers. The Young Soldiers of our Army are at work in all parts of the country. We hear of their zeal and success every day. They will please remember that we have asked for *one hundred thousand* subscribers. It should not take long for *twenty eight thousand* Agents to procure this number.

MISSIONARY ARMY.

THE object of this organization is to interest the children of the Church in missionary work. The enrolment is for five years' special service, on the following terms: Privates, twenty-five cents *per annum*. Captains (boys) and Color-bearers (girls), one dollar *per annum*.

Members of the Guard of Honor (Sunday-school teachers and others, of any age), five dollars *per annum*. Sunday-schools may make their Rectors or Superintendents Colonels, by the payment of fifty dollars, or Generals, by the payment of one hundred dollars.

POSTAGE.

- Single commission cards, three cents.
- Three cards in one envelope, six cents.
- Five “ “ “ nine cents.
- Eight “ “ “ twelve cents.
- Ten “ “ “ fifteen cents.

Every two additional cards, in the same envelope, will require an additional three cents.

Money, or stamps, for postage, at the above rates, *must* be sent to us when cards are applied for,—unless these are ordered to be forwarded by express, in which case the receivers must pay the freight.

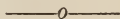
NOTE. In place of the one dollar named above, we will receive FOUR SUBSCRIBERS to The “SPIRIT OF MISSIONS,” at one dollar and fifty cents each, or EIGHT RECRUITS (privates), to be gathered from among their friends outside the Sunday-School to which they belong.

NAMES AND NUMBERS OF REGIMENTS, AND NAMES OF REGIMENTAL MISSIONARIES.

No.		From	To
1.	Bp. KEMPER, Wisconsin, Rev. F. Moore . . . . .	1	1,200
2.	Bp. SCOTT, Oregon, Rev. T. A. Hyland . . . . .	1,200	2,400
3.	Bp. LAY, Arkansas, Rt. Rev. H. C. Lay . . . . .	2,400	3,600
4.	Bp. CLARKSON, Nebraska, Rev. G. R. Davis . . . . .	3,600	4,800
5.	Bp. RANDALL, Colorado, Rev. W. Winslow . . . . .	4,800	6,000
6.	Bp. TUTTLE, Utah, Rev. G. W. Foote . . . . .	6,000	7,200
7.	Bp. SMITH, Kentucky, Rev. J. Carmichael . . . . .	7,200	8,400
8.	Bp. McILVAINE, Ohio, Rev. W. C. French . . . . .	8,400	9,600
9.	Bp. McKOSKRY, Michigan, Rev. W. N. Lyster . . . . .	9,600	10,800
10.	Bp. A. LEE, Delaware, Rev. G. Hall . . . . .	10,800	12,000
11.	Bp. JOHNS, Virginia, Rev. G. T. Clark . . . . .	12,000	13,200
12.	Bp. CHASE, New Hampshire, Rev. H. Haughton . . . . .	13,200	14,400
13.	Bp. HAWKS, Missouri, Rev. W. D. Hatton . . . . .	14,400	15,600
14.	Bp. UPFOLD, Indiana, Rev. H. M. Thompson . . . . .	15,600	16,800
15.	Bp. GREEN, Mississippi, Rev. J. Hewitt . . . . .	16,800	18,000
16.	Bp. WHITEHOUSE, Illinois, Rev. J. W. Osborne . . . . .	18,000	19,200
17.	Bp. DAVIS, South Carolina, Rev. W. P. Du Bose . . . . .	19,200	20,400
18.	Bp. ATKINSON, North Carolina, Rev. ——— . . . . .	20,400	21,600
19.	Bp. KIP, California, Rev. G. Burton . . . . .	21,600	22,800
20.	Bp. H. W. LEE, Iowa, Rev. J. P. Labagh . . . . .	22,800	24,000
21.	Bp. GREGG, Texas, Rev. J. W. Tays . . . . .	24,000	25,200
22.	Bp. WHIPPLE, Minnesota, Rev. A. Spor . . . . .	25,200	26,400
23.	Bp. R. H. WILMER, Alabama, Rev. B. F. Mower . . . . .	26,400	27,600

## BADGES.

We stated in our December number that we are having beautiful badges, containing the likeness of Bishop Kemper, prepared for the *veterans* of our Army. These badges will be ready for delivery shortly after the first of January, and will be forwarded on the receipt of the second year's bounty money. With this money the Young Soldiers will please send us the *number* on their cards, and a statement of their *rank*.



## COMMUNICATION.

CHATAWA, MISS., Oct., 1867,

TO THE FIFTEENTH, OR BISHOP GREEN REGIMENT :

DEAR CHILDREN:—You could not have bestowed a greater honor upon me than by making me your missionary. Because I have not written to you before this, you must not think you have occupied any less than the “biggest half” of my thoughts, while working physically for, and spiritually with you in the Church. Nor yet, because I am going to ask you for help in a matter of much moment, must you think that is my incentive to write now. However, before telling you what it is, for which I wish your assistance, you must know something about the field in which I am laboring. The location is the southern part of Mississippi. There is a railroad running due north and south, from New Orleans, La., to Jackson, Miss. Every ten miles, where ten years ago there was little more than a depot, is now a town or village of five or fifteen hundred inhabitants.

Of the ten towns on this railroad, and in Mississippi, only *one* has a church-edifice. Only *two* have Sunday-schools. Only *three* have organized congregations. Only *five* have, once a month, the services of the Church. One hundred and fifty is more than the number of communicants. And only one clergyman of our Church, your missionary, is found to minister unto their spiritual necessities.

The first of January will find me without a home, circumstances in connection with the school in which I make my living, compelling me to leave it at that time. I had hoped, and my position as teacher, gave good reason for believing that the Church here could be served without having to ask for assistance from any one; but times have changed my pecuniary circumstances, and all my hopes and expectations have vanished like so many castles in the air. Now what am I to do? Give up these stations and go somewhere else, as I have twice had the opportunity of doing? No. That I cannot agree to. I will tell you. I am about to open a school in Summit, which, if it succeeds, may support my



family. The parsonage here, which the ladies have been unable to finish as yet, *must* be completed, in some way or other. You must give me some encouragement by sending me what help, as your missionary; you may be able to send. And soon I shall have the pleasure of telling you that the land and lumber, given by a noble hearted gentleman of the town; the needlework and entertainments of one kind or another, given by the ladies; the money sent by various kind persons at the North in response to appeals, and the assistance of the Young Soldiers of the Bishop Green Regiment, have all contributed to the erection of a building to be known as the "Mission Parsonage;" *mission*, because this is the centre of this missionary field, and from it all the points on this extensive route are to be supplied with the services of the Church. All the Church people are satisfied that the building of a church edifice on the adjoining lot, which, with the lumber has already been procured, will soon follow. Who would not put forth their best energies for the promotion of such an object? But, as you have often heard it said, "The world was not made in a day;" so you must not think all this is to be done in less than a year, at least. I say two years will be a short time for it, if we have to work on as slowly as we have been doing for the past year. However, knowing that you will at least wish us success, let me conclude by telling you something about one of the Sunday-schools. It is in the only town between New Orleans and Jackson, Miss., which has a church building, and is composed of forty-six children, some of whom are Americans, some Germans, and some are—Jews! The parents of all of them are quite poor, and belong to no religious association whatever, at least, so far as I know, and yet object to their children being baptized. Will it surprise you to tell you that but three out of the forty-six have been made young soldiers of Christ by Baptism? Well, such is the case, and such it must continue until God shall in His own good time, soften the hearts of their hardened parents, who express such violent opposition to having them made so, although they are anxious, in many cases, and in many more cases only willing, to have them attend Sunday-school. Can you not pity them and pray for them as I often do. This Sunday-school is in the town of Osyka, situated immediately on the Louisiana State line, where are quite a number of Jews, some of whom permit their children to attend, provided they may be taught only from the Old Testament. They learn a great deal, however, about our Saviour through hearing others around them taught, and the very reverential manner in which they voluntarily pronounce the Creed, would at once strike you with great surprise. I hope you will often think of us all in your prayers; especially I wish you to pray that God will so turn the hearts of these children's parents, that soon they may be brought into the congregation of Christ's flock, be signed with the sign of the Cross, and become good young soldier's with you of the army of Christ, "manfully to fight under His banner, against sin, the world and the devil, unto their life's end."

Yours affectionately,  
JOHN HEWITT,

## THE STORY OF A STAMP.

## CHAPTER XV.

Our Chapter XV will be a kind of a hypothetical sort of a chapter, an unwritten record of what might have been. I am about to withdraw myself from circulation, for the present, and, to the "young folks" who have kindly followed my wanderings thus far, I must say for a time—good-bye.

And yet, were I to continue my autobiography, I should take real pleasure in telling you all, my readers, about Mother O'Neil,—what a hearty and merry old soul she was, with her thick-frilled white cap her love for the "childher" and for all the desolate and afflicted, her vigorous, not to say violent, strength of mind when once she had made it up, and a weakness of body she had, now and then, for something strong in her "tay". But I must leave the old lady driving an impudent goat from the door-way of her fruit-store, and sending one of the apples the "bast" might have stolen, to Biddy McCarthy's sick child, because I am not going to write this chapter at all. And so I will not remind you of the close of Chapter XIV, whereat I was lamenting the fate that had consigned me to the darkness of Mother O'Neil's narrow till; and I need not tell you how sorry I was to take leave so suddenly of the Farleys, of sweet-voiced Annie, especially, and of lame Jimmie, too, who was next of kin, in my relationships, to Charlie Cheeryble, whom I feared now I might never meet again. But if I *were* going to write out this chapter, I could easily and pleasantly explain to you how little need there was for me to lament my transfer to the keeping of merry Mother O'Neil. The little black dog she had, that knew "a dale more'n he'd tell to be sure!" I have seen him, at her bidding, go and stand in a corner, and, hungry as he might be, refuse the choicest bit of food from any one's *left* hand, eagerly snapping at it, however, when it was changed to the *right* hand. And the parrot!—but I really *must* not begin to tell what I *might* tell about Mrs. O'Neil and her family, for as I have said, Chapter XV is not to be written,—for the present.

And *why* don't I write it?

Not because I am tired of telling my story; no, not by any manner of means. And not because I think that you are tired of hearing me; I've had so many kind words written and spoken, from my readers and their friends, that I cannot think *that*. But the fact is—a very substantial, acceptable and attractive fact—that "The Morgan Boys" and "Little Michael" and "Sally Brady" and "Polly Carp" and "Moppet" and "Gormo" and "M. H. B." and "J. M. P." and the rest of them at "No. 17" have started *the new Paper*, so long thought of and talked of; the new Paper that is to take the place and more than fill the place

which our "Department" has occupied in THE SPIRIT OF MISSIONS;\* the new Paper that will have plenty of room for the best of stories and poetries and letters and pictures; just such a Paper indeed, as our thousands of Young Soldiers want and ought to have and shall have. And this new Paper begins, as is right, with everything new and fresh. It would not do, you know, for an old "Stamp" like me to offer the Fifteenth Chapter of its autobiography for the new number of the newest, neatest, nicest Paper that ever was printed.

And yet I *would* like to tell you how I made the acquaintance of good St. Barnabas, the particular friend of Mother O'Neil and how I travelled in a bag a thousand miles and gave delight to Mattie May, the missionary's daughter, far "out West;" and how I had "an experience" getting subscribers for THE SPIRIT OF MISSIONS in the parish of St. Onesimus, way "down South;" how I grew old and wrinkled and ragged and, at last, torn almost in two, came back to the home of my childhood, exchanged myself for a new "nickel," and retired from active life. May I imagine that there are somebodies somewhere that would like to read the rest of "The Story of a 'Stamp?'" Well one of these days, some time this winter, there will probably be an advertisement in the papers which will look like this:—

"The Story of a 'Stamp'" continued and concluded from THE SPIRIT OF MISSIONS; with numerous illustrations: Published and for sale by POTT & AMERY, No. 5, Cooper Institute, New York.

### THERE CAME A LITTLE CHILD TO EARTH.

There came a little child to earth  
 Long ago,  
 And the Angels of God proclaimed His birth,  
 High and low.

Out in the night so calm and still  
 Their song was heard;  
 For they knew that the child on Bethlehem's hill  
 Was Christ the Lord.

Far away in a goodly land,  
 Fair and bright,  
 Children with crowns of glory stand,  
 Robed in white—

In white more pure than the spotless snow,  
 While their tongues unite  
 In the psalm which the angels sang long ago  
 On Christmas night.

They sing how the Lord of that world so fair  
 A child was born,  
 And, that they might His crown of glory share,  
 Wore a crown of thorn—

And in mortal weakness, in want and pain,  
 Came forth to die,  
 That the children of earth might in glory reign  
 With Him on high.

He has put on His kingly apparel now  
 In that goodly land,  
 And He leads to where fountains of water flow,  
 That chosen band.

And for evermore in their robes so fair  
 And undefiled,  
 Those ransomed children His praise declare,  
 Who was once a child.

\* The "Stamp" tells us that THE YOUNG CHRISTIAN SOLDIER is to fill the place of the Children's Department of THE SPIRIT OF MISSIONS. Now it is not strange, even the most careful and authentic "Stamp" should make a slight mistake, when it has been travelling in Europe where it was scarcely possible that it should be consulted and told the latest news of what was going on at these Head-quarters. The truth is, the Children's Department is not for the present, to be removed from THE SPIRIT OF MISSIONS. The "Story of a Stamp" was only engaged for one year, but we will endeavor to supply its place with something else that shall be of interest to our readers, and our Army will, for a time at least, find itself represented in this general organ of our missionary work, as well as in its own particular Paper.

## MISSIONARY CORRESPONDENCE.

## KANSAS.

*Wyandotte.*—REV. A. BEATTY.

REV. AND DEAR SIR:—As this is my first report to you, I would say that Wyandotte is situated on the Missouri river, at the point where the Kansas river unites with it. Its name is derived from an Indian tribe, who, several years ago were placed here by the Government, and many of whom still remain. It is also the eastern terminus of the Union Pacific Rail Road (E. D.) The population is about three thousand. We have a neat frame church, which at present needs a stone foundation, as the wooden supports have become decayed. We are not able to bear the whole expense of this ourselves, but hope that some friends of our beloved Church will assist us. We also have a parsonage, and several lots of ground connected with it, which at present answer the purpose of a garden, and on which it is intended in future years to place the church and parish-school. Services are held in the church twice every Lord's day; and on Wednesday evening we have a short lecture on some topic of Christian duty. Our Sunday-school is encouraging, and would be much larger if we had a sufficient number of teachers. Our congregation is made up of those who originally belonged to other Christian bodies. No family has come to reside here whose members had previously been connected with our Church. In some respects this has been disadvantageous, as it greatly promotes the growth of a parish in the West, to have a few persons connected with it, who, having been brought up in the Church, have learned to "prize her heavenly ways," and thus become examples to others, especially in taking their part in the responsive parts of our worship. We have much to be thank-

ful for, however, in being permitted to gather into our Church many who previous to their coming here had never been in an Episcopal Church, and who were drawn to us by the Scriptural character of our mode of worship. Our parish is still weak, and must depend on missionary aid for a few years longer; but we are making progress, and trust the time is not very distant, when we will not only be able to sustain ourselves, but, in payment of this debt of love, to assist in spreading the Gospel "through all our desert west". We are now expecting a visit from the Bishop, whose deep interest in the welfare of the clergy of his Diocese, has made him dear to all our hearts.

The manifest necessity of having a day-school in connection with the church led me last autumn to open an academy, which has been very successful. Not being able to procure a suitable building, the two lower rooms of the parsonage have been used. The number of pupils is limited to twenty, several of whom are preparing to become teachers. A part of the Morning Service is used in the opening exercises, and the pupils thus become familiar with the Prayer-book.

In the early part of August, in company with the Rev. J. N. Lee of Topeka, and his brother of Manhattan, I made a missionary tour through the southern part of Kansas. We traveled over four hundred miles, mostly on horseback, visiting the various towns on our route, and preaching in school-houses or wherever a congregation could be gathered. We were everywhere kindly received, and our ministrations largely attended. Previous to using the "Mission Service," a few explanations were made, and we were much pleased in hearing the earnest responses made by many who had nev-

er attended an Episcopal service before. Our Church might be established in many of these new towns if ministers could be found to do it, but in the whole of southern Kansas we have only two, one at Burlington and another at Fort Scott. Thousands of emigrants, mostly from the older states, are scattered over these vast prairies, and are as sheep without a shepherd. The harvest truly is great, but the laborers are few. On one occasion, while on our journey, we came to a solitary house on the prairie. It was noon, and, after a long and weary ride, we stopped to obtain some refreshment. The members of the family were at dinner, and we were invited to share it with them. The family consisted of two sisters, their husbands and two children. After dinner the men returned to their work on the farm, and when we arose to take our leave, the mothers, having learned that we were ministers of Christ, inquired if we would baptize their children. They had not been in a place of worship for years. No religious services were held within twenty miles of them, and now that the opportunity presented itself, they were eager to have their little ones dedicated to the service of God. We cheerfully complied with their request, a brief explanation of the service was given, prayer was offered that the children might receive the gift of the Holy Ghost, and be made heirs of everlasting salvation; and then we took the little ones from their mothers' arms, and presented them to the Saviour to be His forever. It was a touching and solemn service in that solitary prairie home. The fast-flowing tears of those two mothers, and the gratitude expressed to us, gave evidence of the deep interest they had taken in this Baptismal service. The ceremony being over, we proceeded on our journey, hoping that the lambs thus gathered into the Saviour's fold, might never stray from it, to wander on the dark mountains of sin.

## OREGON.

*Astoria.*—REV. T. A. HYLAND:

REV. AND DEAR SIR:—During the past quarter nothing of special interest has transpired at this missionary station. I preach regularly twice every Sunday to a comparatively large and attentive audience. We labor under many disadvantages, to enumerate which would be only tedious both to the reader and the narrator. But notwithstanding, I try to comply with the injunction of the wise man: "In the morning sow thy seed, and in the evening withhold not thine hand." I tell the children of the Sunday-school every thing I read in THE "SPIRIT OF MISSIONS" which I think will be interesting to them, and in this way I hope gradually to enlist their sympathies in the missionary cause. And with the beginning of the New Year, by the help of God, I will have every one of them enrolled in the Grand Army of the Young Soldiers of Christ. I should have had them all enrolled this year, but, as I think I told you before, I had them all enlisted to raise funds for the purchase of a bell for our new church. In this they succeeded nobly, and the bell was purchased for us by our much lamented Bishop just before he sailed for New York. My experience is that the children are workers, and will always do their part in missionary enterprises, or any other good work, whenever called upon.

## LOUISIANA.

*Monroe.*—REV. T. W. LAWSON:

REV. AND DEAR SIR:—In the last report which I made to you, I stated the numbers added to the Church, during the visit of the Bishop, the condition of my parishes and the sad prospects of the country. Since that time I have been working and preaching as usual, one Sunday at Bastrop, two at Monroe, and one at Waco, twenty miles south of Monroe, on the Washita. These places

are fifty miles apart, so that I am "on the circuit" a large portion of my time.

The Church at Bastrop is in a growing condition—the Sunday-school numbers over sixty scholars, and is increasing—the day-school is admirably managed by two Church ladies, and is already of great promise to the parish.

The Monroe congregation has no separate house for worship, and hence labors under great disadvantage.

The congregation at Waco is composed of a few white families, who have lately attached themselves to our faith. We worship in a dwelling-house, as in primitive times, and rejoice in the hope of finally worshipping in that house not made with hands, eternal in the Heavens. If the crops had not failed, both last year and this, we could have built plain churches at Waco and Monroe, but a country so utterly ruined as the South is, can hardly supply bread and clothing, much less money to build churches. The poverty of the people is a very great hindrance to the progress of the Church in this land. The Baptists, Methodists, and Romanists were here before us, and in the days of prosperity erected their houses of worship, so we have to struggle against adversity and a heavy opposition on all sides.

In the neighborhood of Waco there is a large number of black people, who are mostly Methodists and Baptists by name, and that is about all, for they have no correct idea of doctrine.

I have furnished their preachers with the "Mission Service," and taught them how to use it. I have also drawn up for them some brief skeleton sermons which I talk over and illustrate to them, till they become familiar with them. Thus I have tried to guide them unto the truth. Their religion chiefly lies in sensation, fear and imitation; through these they may be improved, and built up in the true faith. They are exceedingly fond of Ritualism, by which Rome captivates many of them. The Methodists gather in a large num-

ber of them by their "Revival System," especially "the mourners' bench" at which they "make a profession of religion," and receive "priestly absolution."

I have baptized several, and have more preparing for the same sacrament.

## MINNESOTA.

*Cannon Falls.*—REV. G. W. DUNBAR:

REV. AND DEAR SIR:—I herewith present my quartely report to the Committee as their missionary for the stations Cannon Falls and Lewiston.

As no report has been previously made from either of these stations, I must give some brief historical details.

Cannon Falls, it was supposed ten years ago, would by this time have become a city of 10,000 inhabitants. This expectation has been disappointed. It has a population of not over 250. But its noble water power must sooner or later make quite a village here.

Just ten years ago, that indefatigable servant of the Lord, Rev. T. Wilcoxson, made this one of his missionary stations, holding service here once in four weeks. From that time to last spring these monthly services have been regularly continued, a school-house being used as a place of worship. In the spring of 1866 a parish was organized under the title of "Church of the Redeemer," and the same year was built a neat stone church, with seats for 130 persons. The cost of the church was \$3,600, of which \$2,600 was raised in the parish. As all save one member of the congregation are poor, it will easily be seen that it was only by great love and great self-denial, that the church was built. One man, I know, put into the church the money he had laid aside to build for himself; and many others must have deprived themselves of some comforts. The church was consecrated May 1st, 1867. It is completely finished and furnished, save that it lacks lamps, melodeon, font, bell, and Communion-ser-

vice. The lamps and melodeon we expect to buy this fall.

I came here in April last, from Western New York, for my wife's health, which is, thanks to God, materially improved. Since I came I have baptized 23. Our number of communicants is 20. Number of families, about 25. Number of pupils in S. S., 60. I meet the children four times a week for practice in singing, and the adults three times. I receive \$400, besides your Committee's stipend, little enough, surely, to live upon. We have no rectory as yet. When this village grows, the parish must or should support itself. Until then, it probably cannot. The population is very much divided, religiously. We have in this hamlet, beside our own church edifice, Romish and Congregational houses of worship. The Methodists and Baptists have regular services also, and the Swedes, occasionally. Nearly one third of the inhabitants in a radius of five miles are Swedes and Norwegians. The more intelligent Swedes fully understand the affinities between us and them, and express the belief that in a generation their Church will be merged in ours. It is to be earnestly hoped that it may be much sooner.

*Lewiston*, is merely a school-house near a mill, in the open country. Some day there will be a village there. I hold services at this station, seven miles distant, once in two weeks. There are six communicants, a S. S. of 20, and a congregation averaging, so far, about 60. I have received no support from that station.

At Cannon Falls, I have collected \$5.07 for Domestic Missions.

#### EAST TENNESSEE.

*Athens*.—REV. GEO. N. JAMES.

REV. AND DEAR SIR:—Inclosed, I send you my report for the last quarter.

Since writing you in July last, I have had much to encourage me here.

The Bishop of the Diocese visited this parish on the 19th, 20th, and 21st of July, and consecrated our church building, on the 5th Sunday after Trinity. The day was fine, and the congregation large. At night, the Bishop confirmed two persons, when the building was again filled to overflowing.

The Bishop's clear and forcible Sermons had the effect of stirring up a spirit of inquiry among people outside the Church, which I hope will be productive of good results in due time.

But that which has given me the encouragement I spoke of, has been the opening up of a new field of missionary labor.

While the Bishop was here, he received a letter from some citizens of Cleveland, (a thriving town of some 2,000 people, about 24 miles from here,) giving a sad account of the religious condition of the place, and requesting him to stay there on his way home, and preach to them, with the object of establishing the Church there. He complied with their request, and I accompanied him. He preached to a large congregation in the Presbyterian house of worship on the night of July 22nd, and again on the morning of the 23rd, after which he met about twenty persons interested in the establishment of the Church, and (as we cannot now have a parochial organization in this Diocese unless there is a sufficient number of male communicants to form a vestry) appointed a committee of four persons to attend to the getting a suitable place for holding service, &c., and directed me to hold service there on one Sunday in each month.

Accordingly, on the second Sunday in August, I held my first service there, in the Presbyterian house of worship, and had large congregations both morning and night. But before the second Sunday in September came round, I got word that we could not have the Presbyterian house unless we could change our time, as the Presbyterians had changed their time to the second Sun-

day. This showed our friends that they would be liable to many inconveniences if they were to remain dependent. So they got the use of a large room on the ground floor of the Masonic Female Institute that will accommodate nearly 200 people; they have the use of this room for one year for the repairs they had to put upon it. On the second Sunday in September, as the room was not ready, and as the Presbyterians were not using their house, I again held service there, and had large and attentive congregations. After our night service I requested those favorably disposed towards the Church to remain, in order give the station a name. More than twenty persons remained, and the name of "St Alban" was chosen and adopted. From the following extract from a letter that I received on the 23rd Sept. you will see that it is very probable that we shall use our new place of worship on the second Sunday of this month. "We have carpeted the chancel; built a small, neat vestry; room in one corner, near the chancel; dressed the altar, made shades, and

put them over the windows; put a good lock upon the door, and will repair the seats to-day. And we have almost enough money made up, (about \$160.) to buy a cabinet organ, five octaves, two sets of reeds, with all the late improvements, to cost \$170 in New York. It will be ordered to-day. So you see we have not been idle since you left us. Our young lady friends applied themselves zealously to the task of raising money to buy the instrument, not expecting to get more than from 50 to 75 dollars, but they have already doubled their expectations, and we will be able to fit up our Church in neat style, and pay for it when done. Mrs. ——— and myself, read the books you sent us, for which we are very thankful, they are just the things needed here, and we will keep them circulating."

So you see, my dear Doctor, I have much to encourage me; here the prospect for the Church in Cleveland is, at present, very promising. I hope no cloud will darken it, and that no frost will nip the fruit that seems to be ripening for the Lord.

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## ACKNOWLEDGMENTS.

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The Treasurer of the Domestic Committee acknowledges the receipts of the following sums from November 1st to December 1st, 1867, inclusive:—

MAINE.	CONNECTICUT
<i>Gardiner</i> —Four persons for Bp. Tuttle, 125 00	<i>Danbury</i> .—Boys of Deerhill Institute... 1 00
NEW HAMPSHIRE.	<i>Norwalk</i> .—St. Paul's of which for Rev. M. Hoyt, \$190..... 231 36
<i>Hopkinton</i> .—St. Andrew's..... 3 15 3 15	<i>Newtown</i> .—Trinity, for Salt Lake Build. Fund..... 70 00
VERMONT.	<i>South Norwalk</i> .—Trinity, of which for Rev. M. Hoyt, \$10.. 54 64
<i>Randolph</i> .—Grace..... 3 00 3 00	<i>Waterbury</i> .—St. John's, for Rev. J. Buxton..... 50 00
MASSACHUSETTS.	<i>Westport</i> .—Memorial Church..... 19 00
<i>Boston</i> .—Advent, for Bp. Neely..... 301 00	<i>Wolcottville</i> .—Trinity..... 16 00 422 00
<i>Cambridge</i> .—Christ, for Bp. Randall .... 32 00	
<i>Lowell</i> .—St. Anne's, Advent Coll..... 52 10 385 10	



Acknowledgments.

RHODE ISLAND.

<i>Olneyville</i> —Miss H. J. R., for Bishop Whipple.....	10	00	
<i>Newport</i> —Trinity, Family Mito Box....	7	00	
<i>Providence</i> —St. Andrew's, of which for Salt Lake Building Fund, \$25.....	100	68	117 68

NEW YORK.

<i>Albany</i> —Trinity.....	2	00	
<i>Amsterdam</i> —St. Anna's.....	4	43	
<i>Ballston Spa</i> —Christ.....	26	00	
<i>Bedford</i> —St. Mathew's, S. S., for S. D. Hinman.....	8	05	
<i>Brooklyn (E. D.)</i> —St Paul's, Contents of a Missionary box of a Young Soldier now asleep in Jesus.....	1	00	
<i>Charlton</i> —St. Paul's, for Salt Lake B. F.,	20	00	
<i>Cooperstown</i> —Christ.....	46	00	
“ A member for Bp. Tuttle,	20	00	
<i>Fishkill</i> —Saint Anna's five cent collection.....	52	00	
<i>Hudson</i> —Christ, for Salt Lake Building Fund.....	22	51	
<i>Istip</i> —St. Mark's.....	2	00	
<i>Johnstown</i> —St. John's.....	7	72	
<i>Marlboro</i> —Christ.....	2	65	
<i>Monticello</i> —St. John's.....	5	00	
<i>New York</i> —Advent part coll.....	64	75	
“ All Angels.....	7	00	
“ Calvary Mission Chapel....	19	00	
“ St. Paul's, Miss Mary S. Jones for Bp. Tuttle.....	100	00	
“ S. D. F. for Colorado, \$10; for Nebraska \$10.....	20	00	
“ Little Tute's Mite Box.....	10	00	
<i>Oakhill</i> —St Paul's.....	3	00	
<i>Poughkeepsie</i> —Christ.....	108	75	
“ Holy Comforter.....	9	25	
“ St. Paul's, for Indian Missions in Dakota, \$4; for Salt Lake B. Fund. \$50.....	54	00	
<i>Rensselaerville</i> —Trinity.....	5	92	
<i>Sing Sing</i> —St Paul's, of which from S. S. for Rev. T. A. Hyland, \$3 35.....	38	34	
<i>Stockport</i> —St John's Evang.....	12	13	
<i>West Farms</i> —Grace.....	40	00	711 51

WESTERN NEW YORK.

<i>Auburn</i> —St. Peter's.....	102	00	
<i>Aurora</i> —St. Paul's.....	1	95	
<i>Buffalo</i> —Trinity.....	13	10	
“ St. John's.....	79	29	
<i>Geneva</i> —St. John's Chapel.....	10	00	
Hobart College for Bp. Randall, \$10; for Bp. Tuttle, \$5,	65	71	

<i>Mt. Morris</i> —St. John's.....	12	62	
<i>McLean</i> —Zion.....	1	00	
<i>Norwich</i> —Emmanuel.....	8	00	
<i>New Hartford</i> —St. Stephen's, for P. C. M.....	1	65	
<i>Paris</i> —St. Paul's.....	3	39	
<i>Syracuse</i> —St. Paul's.....	77	70	
“ St. James', for P. C. M., \$5... ..	40	68	
<i>Susp. Bridge</i> —De Veaux College.....	7	56	
<i>Utica</i> —Grace, for P. C. M.....	2	00	
<i>Westmoreland</i> —Gethsemane.....	2	00	
<i>Watkins</i> —St James'.....	2	00	
Thank offering, for an undeserved blessing, for Bp. Lay.....	5	00	
From a friend for Salt Lake B. F.....	200	00	
M. A. De Lancy, for Permanent Fund.....	1500	00	2135 75

NEW JERSEY.

<i>Belleville</i> —Christ add'l.....	58	00	
<i>Burlington</i> —St. Mary's, of which for Bp. Tuttle, \$5; for P. C. M., \$5.....	69	84	
<i>Haddonfield</i> —Grace for B. Bp. Vail.....	10	00	
<i>Elizabethport</i> —Grace.....	10	00	
<i>Long Branch</i> —St. James'.....	1	55	
<i>Morristown</i> —St. Peters' from S. S. class for Salt Lake Building Fund.....	115	00	
<i>Somerville</i> —St. Johns'.....	5	00	269 39

PENNSYLVANIA.

<i>Easton</i> —Trinity.....	10	00	
<i>Lower Merion</i> —Redeemer.....	100	00	
<i>Philadelphia</i> —Advent, of which for Bp. Lay, \$24 64; for Bp. Tuttle \$60.....	84	64	
“ Miss A. F. Wheeler.....	40	00	
“ D. \$1, S. \$1, H. H. \$5, for S. L. B. F.....	7	00	
<i>Williamsport</i> —In memory of little sister's seventh birthday, \$1, in memory of Papa, \$1.....	2	00	247 04

PITTSBURGH.

<i>Pittsburgh</i> —J. H. Shoinberger, for Bp. Tuttle.....	100	00	
“ St. Peters'.....	31	19	131 19

DELAWARE.

<i>Middletown</i> —St. Anna's.....	11	00	11 00
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MARYLAND.

<i>Baltimore</i> —St. Andrew's.....	10	50	
“ St. Paul's.....	403	18	
“ Trinity.....	16	67	
“ Rev. S. B. Lyman D. D.....	200	00	
<i>Petersville</i> —For Rev. J. Trapnell.....	10	00	
<i>Port Tobacco Parish, Charles Co.</i> .....	12	50	652 35

VIRGINIA.		
Staunton—Trinity, a lady.....	10 00	10 00

ARKANSAS.		
Fayetteville.....	10 00	10 00

MISSOURI.		
Kansas City—St. Luke's.....	21 10	
St. Joseph—A young soldier, for T. A. Hyland.....	25	
St. Louis—Christ Ch. Chapel.....	5 25	26 60

KENTUCKY.		
Louisville—Christ.....	181 50	
“ Grace.....	14 00	195 50

TENNESSEE.		
Athens—St. Paul's.....	2 75	
Nashville—Trinity.....	3 00	5 75

WISCONSIN.		
Green Lake—Miss L. A. Rundle.....	1 00	1 00

OHIO.		
Cincinnati—J. S. for Salt Lake Building Fund.....	5 00	
Mt. Vernon—Ensign Oscar White, U. S. N., for P. C. M.....	31 00	36 00

ILLINOIS.		
Chicago—Immanuel Hall.....	15 00	
Kewanee—St. John's.....	15 05	30 05

INDIANA.		
Indianapolis—Christ.....	82 05	
Lafayette—St. John's.....	37 63	
New Albany—St Paul's.....	17 05	136 73

MICHIGAN.		
Fentonville—St. John's.....	5 00	5 00

LEGACIES.		
Estate, Mary E. Wood.....	14 37	14 37

YOUNG SOLDIER'S		
Receipts for the month.....	64 62	64 62
Total receipts since January 1st, 1867, \$7,935 77		

MISCELLANEOUS.		
Anonymous, for Salt Lake Building Fund.....	10 00	
Proceeds of Delegate Meeting, Louisville.....	70 13	
Proceeds of Delegate Meeting, Baltimore.....	365 60	
Missionary box of a little boy.....	1 00	
Interest on Trust Funds.....	83 40	
Receipts for <i>Young Christian Soldier</i> .....	465 35	
Proceeds of £10 collection at St. Lawrence Jewry, London, after a sermon by Rt. Rev. H. C. Lay, D. D., of Arkansas, to be applied to the missionary work under the Bishop of Montana, Idaho, and Utah, premium, \$18 96.....	66 97	\$1,062 50
Total.....		\$6,808 28
Amount previously acknow'ld....		8,954 17
Total Since Oct. 1st.....		\$15,762 45

Bishop Randall acknowledges, as requested, the receipt of one hundred dollars from Mark Banks, Esq., of Greenwich, Connecticut, for Church work in Colorado.

## DELEGATE MEETING AT BALTIMORE.

The Delegate Meeting was auspiciously inaugurated at St. Paul's Baltimore, on Sunday evening. The spacious edifice was filled to overflowing. In the chancel were twenty-one clergy, most of whom were from a distance. The sermon was preached by the Rev. Dr. Peterkin of Richmond.

The text was Prov. xi. 24. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The preacher showed that as the farmer, if he would secure a harvest, must not withhold but scatter his seed,—as the merchant, who would reap vast gains must not hoard but invest his capital, so is it a law in spiritual things, that if we would be enriched in business we must distribute our gifts. They who expend their means solely for their own good will find themselves losers. Whatever is done for the spiritual welfare of the world will redound to the welfare of their own households. The preacher showed by the conduct of men during the war, what it was to be in earnest; and asked, if anything like such energy was exhibited to bring to a close the warfare of the Church against the world and the devil. Our supineness was both an effect and a cause of our refusal to expend adequately our means and effects for Christ. As with the infant or the child, strength must be expended in order to an increase of strength, and strength economised brings weakness; as with the student, talent and study expended, instead of weakening, only strengthen the intellect, so it would be found that where by the exercise of piety in the way appointed, there was an offering of prayer and means and effects for the extension of Christ's kingdom, there would the piety of individuals and of parishes be found to flourish most. And the converse would be found to be true. The preacher established his position by a sketch of Church history, closing with a view of the position of the Church within the last century, when, sitting down, not merely at her ease, but as if bound in chains, she had refused to stir. But now, as the result of effects for the evangelizing of the world, the Church had aroused from her lethargy. From that day, as effect from cause, the Church has been alive. Men may ask, can we spare the means to carry on the work which the Church calls upon her children to do? So might the patient whose case requires bleeding ask if he could spare the blood. The reply is he *must* do it or die. So with the Church. She cannot afford to do without giving to spread the Gospel; and, as with the blood let by physician's direction, what is thus parted with will be reproduced. Some nations have grown rich by the colonies they have sent out. In conclusion, the speaker arrayed a number of passages from the Bible enforcing his argument, and appealed to the gratitude of Christians, stating that our indebtedness for the past is the measure of our duty for the future, and that God's will and our welfare are inseparable.

On Monday morning, in St. Peter's Church, after the devotional exercises, conducted by the Rev. Dr. Twing and the Rev. Dr. Grammer, the following subject for discussion was announced;

Work in the Church of Christ, considered in its relations to the growth of

"the life of God in the individual soul, and to the harmony and prosperity of the parish, and its increase in godliness."

The Rev. Dr. Matson, said that this subject was a practical one, and should be treated in a practical manner. He recalled the incident related by Bishop Randall, in which the planting of the Church in a Western city, which had before been wholly given to all forms of vice and brutality, resulted, in eight months, in producing an entire change in the character of the population, and showed that thus the Gospel could accomplish more than law or force could do. He said that our sending the church to Utah was going to do much toward settling a great problem which the country would soon be called to take in hand. If we convert the masses in our own vicinity we are doing more than civil enactments can for the peace and good order of society. And so if the individual but works for the Church in bringing others to Christ, he is benefiting his own soul.

The Rev. Dr. Haight, showed that work in the cause of Christ, beyond ourselves, for the spiritual well-being of our brethren, would, according to a law of God's own ordaining, benefit the individual. The same law applied to parishes. Working for outside objects strengthened the congregation that thus labored, and brought down God's blessing upon it. He instanced the very parish, St. Peter's, within the walls of whose edifice this meeting was held, as a most striking example. Its former Rectors, Henshaw and Atkinson, had been noted for their zeal in church work for missions and for the poor. The parish was true to its old traditions now, and hence its prosperity.

The Rev. Hugh Miller Thomson said that the tenure by which the Church of God holds the ground which she has already gained is that she go on subduing more territory and making conquests for Christ. We could form no idea of a Church not aggressive, not advancing. Ours was a religion not merely of comfort and consolation to the individual; it was also a religion of battles and of victory. In former days men sought to flee from the cares and duties of life, seeking the retirement of the desert or the cell. Wherein is that religion better in which ones own well-being is the sole motive? Such a religion appeals to no lofty or manly purpose. In war, men devote their lives and their all to the cause they hold dear. So will they when thoroughly aroused in behalf of Christ's cause. We spare too much time in analysis of our feelings and in anxiety for our own soul's salvation. Having devoted ourselves to Christ, let us take that for granted, and then ask: "Lord what wilt thou have me to do?" And thus, working for others, we shall find our own salvation taken care of.

He was followed by the Rev. A. Toomer Porter, who drew from his own experience some admirable illustrations of the subject under discussion.

He said, we often experience ingratitude in return for our kind deeds among the poor. What else could we expect? Thus our Father permits our patience and faith to be tried, and thus we are taught how forbearing to us He is in all our ingratitude to Him. The work among the poor was often repulsive. This too had its lesson. The speaker concluded by showing that there was, for us, other work besides that among the poor. We owed a duty to the

young—the young men and women just leaving the Sunday-school who felt and acknowledged the need of spiritual counsel. He exhorted the Laity to engage in work among that class, and they would not only further the cause of the Church, but also benefit their own souls.

The Rev. Dr. Peterkin, of Richmond, Virginia, showed that were there but one Christian on earth, and should he make but one convert a year, and should each convert do the same, and were this work to go on in a single generation the Gospel would conquer the world. He said that Christ commissioned his disciples not to *make*, but *let* their light shine; and thus doing they were only sending forth the influence of their individual piety while benefiting others.

The Rev. Dr. Leeds, of Grace Church, Baltimore, recounted the effects of mission work among the poor in reviving and strengthening old parishes from which the population were moving away. He illustrated this by examples in London, in St. Peter's, Philadelphia, and in Worcester, Massachusetts. He applied the subject to St. Peter's, Baltimore, which had always been active in good works, always blessed and prospered, and still had a noble work to do.

The Rev. Dr. Grammer briefly alluded to the work which had been done and was still going on in St. Peter's, where were six hundred Sunday-school scholars, one hundred teachers, and four hundred and fifty-one communicants.

The doxology was then sung, and the meeting adjourned.

On Monday evening, in Emmanuel Church, after devotions conducted by the Rev. Dr. Haight and Rev. H. M. Thomson, the Rt. Rev. Bishop Clarkson introduced the Rev. Dr. Littlejohn, the subject being "Church work in the West."

The speaker said, that, having spent a summer vacation at the West he would be glad if it were possible to convey to the audience the impressions he had received. He would speak, not of the West of twenty, or ten, or even five years ago, but of a West which has suddenly appeared upon the horizon, the vast tide of population which was even now rolling toward the setting sun. He had proved that one view which prevailed here to some extent, that the Church was unsuited to the West,—was an error. He had found a readiness, aye, an eagerness which surprised him, to receive our Church with its solid and stable system, its hold upon the venerable traditions of the past, its usages and its liturgy; these things, so far from being obstacles, are looked upon with favor, and even regarded as necessary to satisfy the needs of the people of a rising empire. There was no fault to be found with the Church, but only with the cowardly way in which her principles were sometimes presented. There were at the West two classes, first, those who were rude and impulsive, and, secondly, the friends of order, and those who were seeking social ties. The first represented border life. But that was not going to be the controlling element. There was something in the broad prairies themselves which taught the Western emigrant to despise the narrow systems in which they had been reared at the East. They therefore turned eagerly to our Church when it was properly presented. He concluded

with an appropriate tribute to the piety and zeal of our missionaries who occupied that field, and to their leaders, Bishops Randall, Clarkson and Tuttle.

The next speaker introduced was the Rev. Hugh Miller Thomson of Neshotah, Wisconsin. He said that Western men have been accused of using "great swelling words," when they spoke of the West. But he said here was a subject upon which it was impossible to exaggerate. In his own lifetime he had seen rising from nothing, on the prairies, cities with three-hundred thousand inhabitants, and the citizens living in mansions as costly and elegant as any here, and enjoying all the luxuries of the East. The people were not rude as had been represented. They were emigrants from the East, and carried the culture of the East with them. In one country parish, of which he had had charge at the West, he counted twenty-seven graduates of Eastern and European Universities. This is the character of the Western population. But in addition to this they had a large increase of European emigration. One thing was certain. Christianity had lost its hold upon the *men* of the West. The women still retained their piety, but the men had forsaken the faith. One of two things was possible—the West must eventually be the possession of our own Church or of the Church of Rome. It laid not between us and infidelity, (for infidels the people of the West were not and never would be) but between us and Rome. What they needed at the West was the ablest men the Church could send for missionaries. Weaker men might follow, to retain possessions acquired; but the men in the fore-front needed to be the ablest the Church could send. They must be men who could hold up Catholic truth in its power, as distinguished from the spurious Catholicism of Rome. They must be men of thorough Protestantism. Perhaps the Church at the East could tolerate a little leaning toward Rome, but at the West she could not. The West is to be in the future, the centre of power. The controlling element of the country is to be there, and the Church must lose no time in moulding it for its high destiny.

Bishop Clarkson said that people at the East had no idea with what rapidity the tide of emigration was flowing to the West. When we considered the extent of its territory, the salubrity of its climate, and the fertility of the soil, no wonder that population should flow to it. The Union Pacific Rail Road had now extended across Nebraska to the foot of the Rocky Mountains. How necessary that the Church should be there, in advance of the population. They had already built ten churches there, at a cost of fifty thousand dollars, of which sum thirty-thousand dollars had been raised in the Territory itself. There was not to-day, in Nebraska, a town of five hundred inhabitants which had not a church building. This had been done by the aid of concentrated and consecrated gifts from the East. There were seven more churches to be built, for some of which the means had been provided or promised. They had in contemplation a vast work of education. They meant to take possession of the education of the children. Give them the means to do so. Nebraska is the key of the position. It is the

gate and the highway of the far West, and there is no reason why we should not be the pioneers, for there the Church met with no opposition; and there was no department of missionary work which would so abundantly repay as missionary work at the West. The concluding devotions were offered by the Rev. Dr. Haight.

On Tuesday morning, in Grace Church, morning prayers were said by the Rev. Dr. Littlejohn and the Rev. Mr. Morrell.

The subject for consideration was announced by the Rt. Rev. Bishop Clarkson, as follows:

“The openings of God’s Providence for the spread of the gospel of His dear Son by American Churchmen in all parts of the country and in other places, to be carefully noted, devoutly considered, and promptly and cheerfully followed.”

The first speaker called upon was the Rev. A. H. Chamberlain.

The speaker said he would only introduce the subject this morning as he was to speak this evening. He wondered at the immensity of the missionary work of the Church, as exhibited in the discussions of these meetings. The Church is in duty bound to occupy whatever post God in his Providence may open. It has adaptations to control the life of our population as no other religious body has. Hence, by every principle of humanity, by every principle of loyalty to Christ we are bound to use our utmost efforts to extend and plant the Church. We are a people separated from the rest of the world by oceans, and we are also separated from the past. But a people without a past has no thought of a future; hence we live and act for the present.

But the Church lives as in the past; hence she is needed by our people. We are a reasoning people. But the Church crowns reason with faith. She would have conferred an inestimable boon upon our nation had she done no more than teach the children to utter the Lord’s prayer. The Church is a perpetual protest against the transcendentalism of the age, and recognizing humanity as God made it, knows how to deal with the social problems which perpetually arise. The Church is especially democratic. Before the altar is the one place where all men are equal. Had the Church the control of this continent for the last fifty years, the spectacle we so lately witnessed would not have occurred. The opportunities for the Church are everywhere; not in the West only but the East also. The great need of the Church is men for the ministry. As Garibaldi summoned the young men to sacrifices and wounds, for the sake of nationality, so must we call upon our young men to become soldiers of the Cross, offering them the possession of the country for the Church, and hereafter, a crown of life.

Rev. John V. Lewis, of Washington, D. C., was unexpectedly called upon to address the audience. Last night, as he heard of the mighty West and its destiny, he could not but think of the saying of John the Baptist. “He must increase, but I must decrease.” The scepter has already passed from the hands of the East to the West. Politicians recognize this fact, and the Church must recognize it too.

There is just one element that the Church needs: that methodism which she had let go in the days of Wesley. The Church could control it and make it of vast service. We talk of waiting for openings. We must make them. In the early Church, when one was won to Christ, the Gospel took entire possession of him. He went forth everywhere bearing the standard of the Cross.

The Rev. Mr. Gillette said, that at these meetings there appears to be, in a special manner, the presence of the Spirit of God, moving us to look out upon the whole field of missionary work and consider our duty. For some unaccountable cause, the subject of the freedmen must always encounter prejudices. But are the freedmen to blame for what and where they are? Is it not the ordering of Providence? God has placed them at our door, and we must take care of them. The Church has nothing to do with their political condition, but inasmuch as they are poor and neglected, her mission is to them. What they need above all things is the sanctifying grace of Christ. They are naturally a religious people. There are therefore no means by which they can be controlled except by the Gospel of Christ. There are two dangers to which they are exposed; the influence of a godless fanaticism, and of the Church of Rome. The hope of this people lies in our saving them from both the Scylla and the Charybdis.

We have the means and the power of saving them. We should be wise if we were to spend for this people, instead of \$23,000 per annum, a million a year for ten years.

The Rev. Mr. Morrell said, we have said and thought much about the greatness and the power of this country. Have we thought of the influence of this on other countries? Mexico is down-trodden by the Church of Rome. There was a call from the Church to go there; there was a work of reform going on there; two bishops had been elected and were waiting consecration. China too, anxious to cast off her heathenism, is calling upon us. The work already done is only preparatory for the work to come. The Scriptures of the old testament, translated into the vulgar tongue, are now in the hands of the people. Japan also may open to us in a manner heretofore unknown—the new steamship lines have brought these lands nearer to us. The Church needs only to be informed of the state of the field in order to be prepared to take up, and prosecute vigorously; the work of the conversion of the world.

Rev. Dr. Haight said, that on account of the magnitude of the work at home there was a prejudice against Foreign missions. There had formerly been a like prejudice against all missionary work. When, years ago, Doctor, afterwards Bishop Wainwright, as Rector of Grace Church, proposed to hold a missionary meeting in Grace Church, New York, he was called a fanatic. But there is the great charter of the Church: "Go preach the Gospel to every creature." Can anybody, considering our relation to Africa and to China, doubt that God calls upon our Church to occupy and labor in these fields? God has put it into the hearts of some to go to these countries as missionaries, and into the hearts of laymen to provide the means. This is evidence of God's will in this respect. He makes no comparison between the Domestic and Foreign fields. He simply



contended that wherever God calls the Church to work, there lay her duty. Money which men withheld from the Foreign fields, because of the demand of Church work at home, never goes to the Domestic field. He, whose is the silver and the gold, will take care of the Church at home if we only show our readiness to work in God's appointed way.

The Rev. Dr. Twing asked, where can we look without finding Providential openings? He asked the members of the congregation if they had availed themselves of all the Providential openings in this city? He then alluded to the vast work undertaken by lay agency in Frankford, Pa. and described the classes he had addressed in that city. He explained how the refined and educated ladies followed up and reclaimed the degraded and vicious; miracles of grace are wrought there, because there are those there who have faith in God's word. He exhorted the Baltimore ladies to go and do likewise.

Bishop Clarkson, with a few appropriate introductory words, called upon Mr. Wm. Welsh. Mr. Welsh responded, hoping that his Churchmanship was greater than his modesty or he would be unable to speak after such an introduction. As a blessed result of these meetings, we cannot fail to mark how the feeling of unity is brought out. To show how practical work brought men together, he mentioned the fact that, a short time ago, Bishop Whipple, to whose appeal for the Indians Churchmen had turned the cold shoulder, had, in this city of Baltimore, preached to a congregation of Quakers. He said that as the woman of Samaria had brought her countrymen to Christ, so a woman had inaugurated this work of practically reaching the masses. It was commenced in a small way, but it had been so blessed, that it had grown, until now 825 women were thus engaged, and similar work is being carried on in various parts of the country. The men, as well as the women, of the neglected classes, have been reached in like manner. Experience had proved that the most cultivated and refined were best suited to the work. In these meetings the ignorant and the poor became familiarized to the Church and her services. In Frankford, from having occasional free services, it had been resolved to make the Church free; and now the appearance of the congregation corresponds to our ideal of what a Christian congregation should be. Every kind of Christian work was now carried on in that parish; and from other parishes people come to learn, in the Hospital and other departments, how to inaugurate and carry on like work elsewhere. In response to questions asked by some of the Clergy present, Mr. Welsh explained more minutely the mode of conducting the Mother's Meetings. In reply to the inquiry if the attendants upon these meetings were ever attracted to such meetings by help, in the way of money, clothing, &c., he said that such a course would poison the work at once.

Rev. Dr. Littlejohn said that the Church had been charged with neglecting the Indians. This can hardly be alleged against the Church. It is not a year since Bishop Clarkson traveled 500 miles to administer Confirmation to 60 Indians, in a tribe of 1,500, where there were 280 communicants. Besides this, (Rev. Mr. Hinman's mission), for which we raise about \$5,000 an-

nally ; there was the Green Bay mission, in part supported by the government, indeed, but this had been secured through the influence of the Church.

Mr. Welsh said that his remark about the cold shoulder referred not to the missionary but to the claims of the Indians. When Indians were starving the Quakers had contributed money for them which the Church had failed to raise.

The Rev. Mr. Leeds confirmed the statement, and said that for *material* aid the Quakers had been appealed to, and had nobly responded.

The meeting closed with appropriate devotions.

On Tuesday evening, in Grace Church, after devotions, conducted by the Rev. Dr. Rudder, Bishop Clarkson, presiding, announced as the subject for this evening, "Christian Sacrifice, as connected with the work of missions."

The Rev. Mr. Chamberlain, being called upon, said that Christian sacrifice implied an *offering* of whatever it may be to Christ. Some man died for an idea ; it would be said that he was overcome. But not so, he was conqueror. In Christian sacrifice lies the mastery of the ages. The sacrifices of the Church are through her missions. It is the quality of the Catholic Church to project herself. To forsake her missions would be suicide. The Missionary Society of the Church is blind to the points of the Compass. There is with us no North, South, East or West. But confining our view to our own country, the problem is, how shall we conquer and subdue it to Christ and His Church ? Any one who can realize the present rate of increase of the population of this country, will see the magnitude of the work before the Church. Rome has sworn, and is determined to possess the land. They who think that the Roman Church is losing hold of her own children are mistaken. We must out-match Rome with sacrifice. We must match work with work and mission with mission. But the Church faces two other elements. One, Puritanism, cannot maintain herself, and does not expect to. The other element is the heathenism of the age. Some of us may fear that we are out-matched by the powers that oppose us ; but so men might have reasoned of the Church of the Apostles' times. It must come to this, that mothers must pray for their new-born, not that they may be rich or great, but that they may sacrifice themselves to the cause of Christ. As St. Augustine held that Christians ought not to attend theatrical exhibitions, because, while they awakened noble emotions, they afforded no means by which these emotions could be translated to action ; so it may be feared that even our acts of worship are damaging to us if they be not followed by acts of sacrifice.

The Rev. A. Toomer Porter, of Charleston, S. C., ascended the pulpit and assured the congregation of the joy which thrilled his heart, when last night, he found that there were men really at work in that great and important field of the West. But we, of Maryland, must not let our Western brethren out-do us. There are now, at the South, 3,000,000 people, once happy and useful, but now in danger of relapsing. We must not, through prejudice, overlook their claims upon us. The Freedman's Commission is not a sectional institution ; it is a most Churchly thing, operating in co-operation with Southern Bishops and Clergy. He then sketched what the Southern Churchmen had done, for the

blacks, before the war. He had, himself, labored, for fifteen years, among them. He declared that Christian education was the only hope for the negroes. If the Church believes they have souls she is failing in her duty if she neglects them. Others had done something for the secular education of the blacks, but the Church only has gone to offer them a decided and specific religious training. Without this, none can lift the veil from that dark and terrible future which is before us. The Freedman's Commission, at a cost of \$7000, is maintaining Christian Schools, for the blacks, in Charleston, some of the teachers of which are among the most refined ladies in that city. And this work had enabled him to open a school for white children.

Mr. William Welsh, feared that some of the remarks of the speaker might lead to the inference that he was pleading for an extinct institution. But he was sure this was not so.

The Rev. Mr. Porter, replied that he had yet to meet the first Southern man who desired to have slavery restored.

The meeting closed with appropriate prayers.

On Wednesday morning in St. Paul's Church, after Morning Prayer and the Holy Communion, in which the Right Rev. Bishop Whittingham officiated, Bishop Clarkson presiding, stated that the subject of Christian sacrifice as connected with missions, would properly be in order, and called upon any person who desired to speak upon that subject.

Mr. William Welsh said that he had learned during a few years past what it was to make sacrifice. The question is, are we ready with like sacrifice in behalf of the Church. The poor are really the ones who make sacrifices. What do we, who are not in poverty do, that may be called sacrifices? He said there was one sacrifice which wealthy Christians could make—give up their pews and make their churches free. He was confident that this would, in time, everywhere be done, and then we might expect the fullness of God's blessing. He spoke of the absolute necessity of lay-help in the Church. He has never seen a church prosper without that kind of aid. He read an incident extracted from a newspaper, exemplifying the fact that the most depraved have a respect for virtue and piety in all cases.

The Rev. Mr. Scott gave the result of his observation in London. He referred particularly to the parish of St. Peter's Church, Vauxhall. The congregation was comprised of those gathered from the lanes and alleys, and a more devout and earnest assemblage he never witnessed. The service, however, was highly ritualistic. But when the Rector was asked how he had gathered so many people together, he showed the speaker a room in the rear of the church where were assembled a large number of the most ignorant and degraded, and where was a service precisely like that of the Methodists, with Watt's and Wesley's hymns, and extemporaneous prayer. The secret of the success was free churches, simple congregational singing, and warm and earnest hearts. The poor are not in the Church now because they think they have reason to feel they are not wanted there.

Rev. Mr. Stryker asked Bishop Clarkson if these new churches in Dacotah

and Nebraska were free. Bishop Clarkson replied, that all the churches in his jurisdiction were free, and he hoped all hereafter would be so, though there was no stipulation to that effect.

The Rev. Mr. Callaway gave his experience of some years since in the West, in having service every night during the week, adhering faithfully to the Prayer-book, and said, that if Churchmen would work our own machinery faithfully, the denominations could not compete with us. He expressed his gratitude that these delegate meetings had been devised, as they were the very thing needed by the Church. He corroborated the statement that it was impossible to exaggerate the greatness of the West and the importance of the missionary work there. But he could not assent to the assertion that there was little or no infidelity there. On the contrary, it was fearfully prevalent. He concluded with the suggestion that hereafter there be arrangements to interest the children in the missionary work.

The Rev. Mr. Gillette alluded to the opposition which so generally prevailed to free churches, and read *James 2: 1-10*, and reminded the congregation that these were the words of God.

The Rev. Dr. Hall said, that he must remind his brethren that the passage just read was not regarded by many great and learned men as applying to the subject of free seats in churches. It was believed to refer to civil courts, teaching that the poor should have impartial justice in judicial matters.

The Rev. Dr. Rudder called the attention of the meeting to another matter. So many of our brethren at the South were reduced to absolute poverty that there was a demand for aid on their behalf. There was, in Baltimore, an organization to reach them, and he wished to see the organization extended to other cities. Large numbers of Southerners were now too poor to educate their children. The children of those families, some of the best families at the South have this choice before them, either to grow up in ignorance or be taught by the institutions of the Church of Rome, unless our Church takes up their case and provides schools for them. This land is a battle field, and Rome is determined to have possession, which she will do unless our Church come to the rescue. Baltimore is the place where the energies of the Church in reference to this matter ought to converge.

The Rev. Dr. Mahan explained what had been done at the South. The Romanists had offered to educate, at a very cheap rate, the children, particularly the daughters, of the South. Provision had been made by the Churchmen in Baltimore to do the same thing. They had now eighty children who were being educated more cheaply and better than could be done in Romish schools. He was glad the subject had been opened, for now the thousands of touching appeals might have some hope of meeting a response. He hoped also that something might be done for the boys as well as the girls. He stated the extremity of suffering among the families of the South, and remarked that the chief sufferers were Church families.

After some further discussion of the subject, and some doubt having been ex-

pressed, as to whether this subject could legitimately come before the Delegate Meeting of the Board of Missions, a committee was appointed to bring the matter before the Churchmen of Baltimore, and with a view to obtaining co-operation in other cities, on Thursday, after the close of the session.

On Wednesday evening, in Emmanuel Church, after devotions conducted by Bishop Clarkson, who presided, the subject announced was, "How shall we meet the great and growing demand for men and means for the missionary work at home and abroad?"

The Rev. Mr. Forbes, in response, spoke of the greatness of the work, and man's stewardship.

As Cæsar sat upon his throne issuing his decree that all the world should be taxed, what if it had been told him that he was but a poor instrument fulfilling an ancient prophecy? And so, throughout our Saviour's mission, his instruments were but the poor fishermen, but of them it was promised that they should sit on thrones, judging the twelve tribes of Israel. What more honor could be conceived, and what more glorious act can we do than co-operate with God in the establishment of His Kingdom? And yet we, whom God has so abundantly blessed in this world's goods, how niggardly are we in giving to this great cause! God has required of his people, even under the imperfect dispensation of old, a tenth of their increase. Will He accept of less from Christians? Do we say we cannot? This is not the reply we make when the Government demands our taxes. We are but stewards, and shall be called to an account at the last day.

The Rev. Mr. Scott said he would speak on the subject of Christian sacrifice, and in treating the subject would sketch the history of one of the most remarkable and successful missionaries to the heathen, of modern times, the late Rev. Thomas Toomey of the African Mission. He was a poor boy, born in Limerick, who early went to sea and learned to read on shipboard. The vessel went to the coast of Africa to obtain a cargo of palm oil, she was seized by the natives and all the crew were murdered, save Toomey, who made a vow that if his life was spared he would devote himself to the work of converting the heathen on that coast. He fulfilled his vow, consecrating himself body and soul to the service of Christ. He labored faithfully for fourteen years in that field, and within the last year had fallen at that post. His letters, which had been published in *THE SPIRIT OF MISSIONS*, were his record. He dwelt upon the greatness of the sacrifice which missionaries to the heathen were required to make, and exhorted those who were not called to that field to do missionary work themselves, and sustain those who are doing it, among the heathen at home in the lanes and alleys of our cities.

The Rev. Bishop Clarkson said that this was a proper time to introduce the subject of *THE SPIRIT OF MISSIONS*. He called upon the Rev. Dr. Twing, who said that people could not feel an interest in any subject of which they knew nothing. *THE SPIRIT OF MISSIONS* gave that needed information in reference to the missionary work of the Church. Its circulation had of late greatly increased. We

ought to have at least fifty thousand subscribers. Were this the case, we should need no agents to go about to stir up the Church to its duty. It is now an established fact that the largest contributions to missions come not from the largest or wealthiest congregations, but from those in which this Monthly is generally taken.

The Rev. Dr. Hall, of Washington, said the Church was a Missionary Society, and its field of operations was the World. The needs of every part of our own country had been presented at these meetings. The Church cannot do its duty until it knows its work, hence he re-asserted the statement of the last speaker that *THE SPIRIT OF MISSIONS* was indispensable. He related incidents from his own experience in witness to the efficacy of that Publication as a means of awakening missionary interest, particularly among the children. After all that could be said, the truth is, that if we would secure men and means to propagate the work of Christ, we must rely upon personal piety. We have made a mistake in supposing that the missionary is a clerical work. Not until we awaken to the truth that it is the work of all, will the Church do her duty. He stated the case of the Abyssinian captives, and showed the fearful peril of the enterprise to rescue them. There could be no greater act of earthly heroism, in behalf of the cause of Christ, or at least in sustaining those heroes, our missionaries. But can we not arouse ourselves to equal acts of heroism.

Rev. Dr. Haight said, our meeting was about to be closed, and he desired to express the gratitude of the representatives of the Board for the hospitality and warm-hearted greeting they had received from the Bishop, the Clergy, and Laity of Baltimore, and prayed in their behalf God's blessing. He said he had never attended a meeting at which so much interest had been manifested, and such encouraging words had been spoken. He spoke particularly of the subject which had been opened this morning, the needs of the sons and the daughters of the South, and the work of the Freedmen's Commission; assuring the audience that the Churchmen of the North would most cordially co-operate with them in carrying out these objects. He had sometimes stood appalled, and had almost despaired at the thought of the great work the Church was called upon to do but it can be done; God has given us the means and it must be done.

The Rev. Mr. Leeds, in behalf of the Bishop, Clergy, and Laity of Baltimore, responded, expressing the gratification they had enjoyed in welcoming their brethren. Reviewing the points which had been touched upon in these meetings, he trusted that their effect would not be suffered to pass away.

The Rev. Mr. Morrell thanked the citizens of Baltimore for their liberal offerings which he believed would be larger than at any previous Delegate Meetings. The missionaries give themselves to their work, the least that we can do is to give of our means to sustain them.

The Rev. Mr. Porter trusted that the effects of these meetings would be to lead some to consecrate themselves more thoroughly to Christ. And he particularly hoped that there were young men who would be led to consecrate themselves to the ministry.

After singing the 27th hymn, and appropriate devotions, the meeting closed.

# FOREIGN MISSIONS

OF THE

## PROTESTANT EPISCOPAL CHURCH.

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JANUARY, 1868.

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APPEAL OF THE FOREIGN COMMITTEE, EPIPHANY, 1868.

*To the Clergy and Laity of the Protestant Episcopal Church :*

DEAR BRETHREN :

More than eighteen centuries have gone since the command was given by the Saviour of the world, "Go ye into all the world and preach the Gospel to every creature," and yet three-fourths of the world's population are to day in heathen darkness, without the Gospel with its inestimable blessings for time and eternity! Whatever of blame for neglect of the heathen for whom Christ died, may have rested upon those of the past, or may now rest upon others, it is for us to see that such blame does not attach to us. Our responsibilities in reference to the benighted millions of other lands are constantly increasing by the marvelous enterprise of the age which is bringing them nearer to us, and by the developments of Divine Providence which are opening on every hand the grandest opportunities for the spread of the everlasting Gospel ever given to the Church of God.

The heathen are to be "given to Christ for an inheritance" through the preaching of the Gospel. But, "how shall they believe in Him, of whom they have not heard, and how shall they hear without a preacher and how shall they preach except they be sent?"

It is not proposed in this paper either to argue or urge at length the duty of foreign missions. It is sufficient for our present purpose that our church has recognized this duty, and for more than thirty years has been endeavoring to discharge it, and that she has now more than fifty laborers, male and female, including two Missionary Bishops, in foreign fields, whose heroic labors have been greatly blessed of God in establishing the Kingdom of Christ in the very strongholds of Satan.

The obligation for the conversion of the heathen rests no more upon them

than upon us. It rests equally upon all who have received the Gospel. They give themselves and all they have and are, to this work. The least that the church at home can do is to sustain them by her sympathies, her prayers and her liberal offerings.

It is sufficient for our present purpose that the Board of Missions at its last annual meeting adopted the following resolutions:

*Resolved*, That the prosecution of the Apostolic work of evangelizing the nations is essential to the spiritual welfare of our Apostolic Church, and that as a means of increasing the vitality of our Church at home, renewed efforts should be made to direct the attention of the younger clergy, and of candidates for orders, to the manifest call of God for more laborers among the heathen, and elsewhere, in Foreign parts.

*Resolved*, That the Board recognize the duty of the Church to provide, during the coming year, ONE HUNDRED AND TWENTY THOUSAND DOLLARS for the support of her Foreign Missions; that the Committee be requested to use diligently such ordinary and special means as may be in their power to secure that sum, and that each member of the Board hold himself pledged to keep in mind and heart the recognition of duty adherently to sustain it.

This is an increase of fifty per cent. over the amount contributed last year. The object of this appeal is simply to show by a few brief statements that this entire sum will be needed and must be had, in order to carry on effectively the work which the Church has in hand in Foreign fields.

THE CHINA MISSION.—The working force of the China Mission has been so increased by the addition of Mr. and Mrs. Nelson, Miss Fay and Miss Waring, and the return of Bishop Williams, that the Committee have been obliged to increase the appropriation to that Mission fifty per cent., in order to sustain it in its present encouraging and hopeful condition.

Besides, this Mission has not yet recovered from the embarrassments arising out of the recent state of our country, during which time our Foreign Missions suffered so greatly, and especially the China Mission. There having been no funds sent to that Mission for three years, during the war.

Five thousand dollars, which the lamented Bishop Boone had collected in this country for the purpose of establishing an Interior Station, had to be expended under pressing necessity in meeting the current expenses of the Mission, with the hope and expectation, that the Church would restore them in the future. Also, more than ten thousand dollars from the sale of the Boys' School was unavoidably absorbed in the same way. It is due to the original contributors of these funds—it is due to the faithful laborers who were obliged thus to use them or abandon the field—it is due to the memory of the sainted Boone who gave his valued life to that Mission, that these funds should be restored to the objects for which they were originally given.

The Foreign Committee call upon the Church to enable them to make this restoration during the present year, especially as the growing condition of the



Mission demands the establishing of an Interior Station and the re-opening of the Mission Boarding-School.

THE AFRICAN MISSION needs a larger appropriation of funds. Mr. Ware and Miss Savery have been added, and Bishop and Mrs. Payne and the Rev. Mr. Auer have returned to the Mission. From many years constant use the Mission buildings, Churches and School-houses are greatly in need of repairs; new Churches are needed in promising fields. The Rev. Mr. Wilcox, a most faithful Missionary, has been laboring under great disadvantage at Bassa, for the want of a Church. His people, though poor, pledge the lot and one thousand dollars. Three thousand in addition will give them a neat and comfortable Church in that important metropolis of Liberia. Although the number of white Missionaries is small, yet there is a large force of native Missionaries, Teachers and Catechists, who are also doing a noble work. It is desired that their number shall be increased many fold, and to this end the TRAINING SCHOOL, under the charge of Mr. Auer, is to be provided for. This enterprise, so warmly commended by all, is as yet only upon paper—except that Mr. Auer has gone to make a beginning as best he can—and must remain so until the Church furnishes the means with which to give it a reality and a permanent existence.

It will cost \$10,000 to establish this Institution upon the plan proposed, to say nothing of an endowment which it should have. If this special fund can be raised this winter, the materials can be prepared and sent out early in the coming summer, and it is very desirable that this should be done.

THE MISSION IN HAITI is growing, and needs a larger appropriation. The Board of Missions has recommended an enlargement of our Mission in Greece, and also a more extended endeavor to establish Missionary operations in Mexico.

To meet all these demands and accomplish so great results, is utterly impossible with the limited sum heretofore contributed by the Church for the Foreign Missionary work.

The opportunities were never greater, the demands never more pressing; the number of laborers is increasing; others are offering and ready to go; still others are preparing and will soon be ready. Shall we keep them back for the want of funds?

There is much, we know, to be done at home, and there are many and great demands for means, but the more we do for Christ's cause abroad the more able shall we be to do Christ's work at home. "There is that scattereth and yet increaseth more abundantly." The Lord will make His face to shine upon the Church in proportion as she sends abroad into all the world the light of the glorious Gospel of the Son of God, for it is by this means that His way is to become known upon earth, His saving health among all nations, until every valley shall be exalted and every hill made low, and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

In behalf of the Foreign Committee

H. H. MORRELL, *Secretary & Genl. Agent.*

19 Bible House, N. Y.

## EDITORIAL.

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### ANNUAL MISSIONARY SUNDAYS. THE EPIPHANY SEASON.

The Epiphany Season is the special period in our ecclesiastical year, for giving attention to Foreign Missions. There is, of course, nothing compulsory about it. Nor is the duty of attending to the claims of Foreign Missions restricted to this season only. There is nothing to hinder its extending throughout the year, if any are so disposed to extend it. But, by usage, and common consent, it is the season which belongs, we may say, to Foreign Missions, as the Season of Advent is given more especially to Domestic Missions.

We claim the Epiphany Season, therefore, for Foreign Missions. We claim it, first of all, for the sake of the Cause—for the sake of the millions who are without the Gospel, and who are ready to receive it, at our hands. We claim it for the sake of our faithful and devoted Missionaries, who are laboring in foreign lands, and who are to be sustained by the Church, at home. But we claim it, also, upon Church principles. We hold that the Epiphany Season is not truly and properly kept, unless it be kept with a special reference to the Saviour's command to "Go into all the world and preach the Gospel to every creature." It is the season which commemorates, especially, the manifestation of Christ to the Gentiles. These, to the Jews, were foreigners, and it is the great idea of Missions to foreign lands that the Church intends should be kept specially in mind at this season. We claim this season, then, for this special work. We have a great work already on hand, in foreign fields, and it is enlarging and increasing in its demands for men and means.

WE CLAIM THE PULPITS of our Church, during this season, for the Foreign Missionary Cause. We would urge upon the Clergy of our Church, during this season, to bring the subject of Foreign Missions before their people, with special force and earnestness, not in the weekly lecture simply, but in carefully-prepared sermons to their largest congregation upon Sundays. What theme is more worthy of the pulpit, and the tongue of the preacher, than the evangelization of the world?

In order to have a Missionary spirit among the people, there must be Missionary sermons in the pulpit.

WE CLAIM THE CONTRIBUTIONS of the Church, during this season, for Foreign

Missions, because of the pressing need of enlarged funds, and because it is a Foreign Missionary season.

In many churches it is the custom to have one Missionary Sunday for the year, and to divide the collection between Domestic and Foreign Missions. And this Annual Missionary Sunday, generally falls in the Epiphany Season. It is impossible for a congregation to feel as great an interest in any part of the Missionary work, when the whole is presented in a general way, as when the parts are presented separately, and the contributions are generally in proportion to the interest felt. The Domestic and Foreign fields of the Church's Missionary work should be presented at different times, and upon separate Sundays, in order that the people may obtain an adequate impression of the vastness and importance of these respective fields. Is it too much to ask that two Sundays of the year only shall be given to preaching, and praying, and giving, for the spread of the Gospel? leaving the other fifty for parochial, special and local objects. Is it too much to ask that an entire Sunday be given to each of the great branches of the Church's Missionary work? Is it too much to ask that a special Sunday be given to the consideration of the needs of the great and growing West of our country, and that the people should be called upon to contribute specially to this great branch of Missionary work?

Is it too much to ask that a special Sunday be given to the consideration of the moral degradation and spiritual destitution of eight hundred millions of the human race, yet in heathen darkness?

Let, then, the Advent and Epiphany Seasons be devoted respectively to Domestic and Foreign Missions, with special sermons and collections in each, and we believe the aggregate result would be much greater than under the present system adopted in many churches of the annual Missionary Sunday. At all events, we would most earnestly request, that a special collection be made in every Church, during this Epiphany Season, for our Foreign Missions.

For the reasons for this request we would refer our readers to the Epiphany Appeal in the foregoing pages.

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#### REPORTS FROM LIBERIA.

In our present number will be found a quarterly report from the Rev. Alexander Crummell of Caldwell, and another from the Rev. G. W. Gibson, of Monrovia, Liberia. Mr. Crummell alludes to the opening of a new Sunday School for native children of the Vey tribe, and to the organizing of two week-day Bible

classes, one at Upper and the other at Lower Caldwell. Three young men are reading with Mr. Crummell in preparation for Holy Orders.

Mr. Gibson speaks of the conversion of a girl who was born in heathenism, and mentions that two young men who have been received as Candidates for Orders by the Standing Committee, have been placed under him for a course of study. There are fifty-five communicants, eighty Sunday School pupils, and sixteen teachers, connected with the Church of which Mr. Gibson is the Rector.

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#### A TOUR IN HAITI.

We insert in the present number an account of a missionary tour in Haiti made by the Rev. J. T. Holly, our Missionary at Port-au-Prince. After services at the Mornes of *La Compe*, steps were taken by Mr. Holly to organize a congregation there in connection with the Convocation of our Church in Haiti.

At *Jeremie* the various Protestant (Wesleyan) families were visited, and they being without a Pastor, an effort was made to obtain a fuller consideration of our claims as an evangelical Church, and a juster appreciation of the apostolic work which our mission proposes to do in Haiti. Five children were baptized at this place.

At *Cayes*, Mr. Holly preached twice and administered the Holy Communion in the Church of our Saviour, which is under the charge of Mr. Simon, formerly a Congregational minister, and now a candidate for Orders in our Church. Mr. Holly alludes to the piety and zeal of Mr. Simon, and says: "Our work here suffers great damage because the Church in Haiti is yet deprived of the means of duly installing such a noble laborer into the pastoral work, which awaits his definite ordination into the ministry of our Church."

At the town of *L'Anse-A-Veau* steps have been taken to organize a congregation.

Mr. Holly asks for more vigorous and prompt aid on the part of the Church in the United States.

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#### EDUCATION SOCIETIES.

There has been lately in our Church a largely increased interest in those Societies which sustain young men while studying for the ministry. Not only have the receipts of these Societies been much greater than heretofore, but their friends and supporters have declared at public meetings, that the pittance hitherto given to

students should be increased. The Church cannot expect to have a due supply of faithful ministers for the Home and Foreign fields, unless she cares for the temporal interests of those who give up other pursuits in order to devote themselves to a course of preparation for the ministry, and we hail with pleasure the evidences that she is awakening to a sense of her duty in this respect. These young men have a *claim* on the Church for support, and we never like to hear the aid extended to them spoken of as "a charity"—or the recipients of that aid as "beneficiaries." And yet the supporters of Education Societies will ever be looked upon as benefactors by those who are aided, and will have their lasting gratitude. An illustration of this is seen in the following letter from the Rev. Aldin Grout, the widely known and much esteemed missionary of the American Board in Zululand :

TO THE EDITOR OF THE MISSIONARY HERALD :

DEAR SIR,— I wish to express to Christians in America, what has long been on my mind, viz., the gratitude I feel for the important part they have taken in fitting me for usefulness, and supporting me in my labors.

When young and a laborer, it was so deeply impressed on my mind that God called me to preach the gospel, that I felt constrained to change labor for study ; but being unknown and without money, the Education Society took me up and carried me through my studies. When ready to preach, the American Board took me up, sent me out, and have to this day supported me.

Ever since God called me to his work, I have been living on the contributions of the Church. I am thus a child of the Church. In my life I have done little compared with what some do. Still it is a hundred-fold more than I had ever hoped to effect. Indeed, I suppose it has caused the angels in heaven to rejoice a hundred times ; and is that a trifle ? At first I felt ashamed to ask for, or use, the money of the Education Society, because I was a poor, unworthy, retired, unknown laborer. I had been brought up to labor, and thought that unfitted me. Now I see that labor in my early life— being thus brought in contact with common things— has been one of my most important qualifications for what God has called me to do. But for that I should have been deprived of half my efficiency.

Now, my good sir, please let it be known, far and wide, wherever contributors to the Education Society and missionary cause are found, that there is at least one heart, though away down upon the back side of Africa, that is daily thanking God and all his co-workers, that he has been made a minister and a missionary.

I begin at the time when Rev. Calvin Durfee was teaching school in Montague, and one day asked me why I did not study for the ministry, thus putting the germ of a thought into my mind which was developed into a missionary; and I go all the way along, blessing the lamented Humphrey for encouraging words and help; not forgetting the good ladies who used to mend and make some of my clothes while in college; nor those who from time to time made me little, but substantial presents. *Thanks, THANKS, THANKS*, to all who help poor students or poor missionaries! I say it now, but I hope soon, in a brighter world, to come along with a little company of the redeemed from utter heathenism who will join me; and if they do not acquire the English word *thank*, they will say the same thing in the word, "bonga"—"Gi ya bonga. Lonke si ya bonga"—and you will all then understand and feel the full force of that.

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#### CHINESE SCEPTICISM.

There is a great deal of scepticism, and careless, well-content materialism, among the Chinese. "We have seen your books," said one of them to a missionary, "and neither want them nor approve of them, having abundance of instruction handed down to us from our great sages, which are far superior to any foreign doctrines you can bring." "Your sages," was the reply, "taught you the duties of human relations, while they said nothing about the Supreme Being, or the life to come. But Jesus, having descended from above and risen from the dead, was able to give us every information about eternal and invisible things." "Nevertheless," said he, "we want not your books: there is the road; go." "You speak of Jesus as a Saviour," exclaimed another, "pray whom does he save?" "All who believe." "You talk of forgiveness of sins. Shall I obtain the forgiveness of sins by reading this book?" "If you follow its directions, and believe in the Holy Saviour, you will." "What will the Holy Saviour bestow on them who trust in him?" "He will take them to heaven." "Have you believed?" "I hope I have." "Has he taken you to heaven?" "I trust he will, when I die." "Die! Oh you will have to wait till death for all this. Give me present enjoyment: who cares what will happen after death; then consciousness ceases."

"Pray allow me," said a Chinese laborer, "to ask you where is the seat of man's soul, and whether it be larger in an infant or a grown person? You see this table on which I am resting my arm. Pray tell me whether the wood of

which it is composed is dead or alive? In a short time this table will crumble into dust, and go again towards the formation of another tree, or something else in the vegetable world; and so it is with all things, man not excepted. Man, the world, and all things, are unceasingly undergoing changes of a variety of kinds, yet never ceasing to exist, only assuming different forms. Such as I am in substance now, such was I a thousand years ago, and such shall I be a thousand years hence. Hitherto I may have been a beast, a reptile, or a bird, and hereafter I may exist in one or other of those species. But whatever I may have been or may yet become, in substance I shall always continue the same. I shall never die: there is no such thing as death."

The above are illustrations of what is being frequently said to the missionaries, and the latter have to possess their souls in patience while they are scattering the seed of the Kingdom and praying the Lord of the harvest to give the increase.

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#### A TOUCHING LETTER.

A Clergyman in Detroit writes as follows concerning a faithful and now a sainted helper of the cause:—

"I enclose one dollar and five cents being the result of the savings of a family of little children belonging to my parish, accumulated since the first of January. The first contribution to the contents of the box was made by one who now enjoys the rest of Paradise. Dear little thing, she was hurrying down stairs on some errand connected with a piece of work which she was finishing, and the proceeds of the sale of which she intended to deposit with her other savings, in this same box, when her foot slipped and she fell heavily to the floor, receiving injuries from which in a few hours she died. Her name is enrolled among the dead in Dr. Twing's Missionary Army; but it was her wish that the contents of this present box should be given to Foreign Missions, and I take great pleasure in executing her will. According to the grace and the ability given her she was faithful unto death. May we emulate her example."

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#### THE GUILT OF THE HEATHEN.

That man gave the Atheist a crushing answer who told him that the very feather with which he penned the words, "there is no God," refuted the audacious lie. The smallest of God's works infinitely surpasses the highest efforts of

human skill, and proves that it is *the fool* who has said in his heart, "there is no God." And if the humblest of God's works on earth manifest his creative power and wisdom, how much more do the heavens declare his glory and show forth his handiwork. A distinguished writer in presenting an incident which has been often quoted, says: "When Napoleon was returning from his campaign in Egypt and Syria, he was seated one night upon the deck of the vessel under the open canopy of the heavens, surrounded by his captains and generals. The conversation had taken a sceptical direction, and most of the party had combated the doctrine of the Divine Existence. Napoleon sat silent and musing, apparently taking no interest in the discussion, when suddenly raising his hand, and pointing at the crystalline firmament, crowned with its mildly-shining planets and its keen glittering stars, he broke out, in those startling tones that so often electrified a million of men: "Gentlemen, who made all that?" The "eternal power and godhead" of the Creator are manifest by "the things that are made;" and these words of Napoleon to his atheistic captains silenced them. And the same impression is made the world over. Go to-day into the heart of Africa, or into the center of New Holland; select the most imbruted pagan that can be found; take him out under a clear starlit heaven, and ask him who made all that, and the idea of a Superior Being,—superior to all his fetishes and idols,—possessing eternal power and godhead, immediately emerges in his consciousness. The instant the missionary takes this lustful idolater away from the circle of his idols, and brings him face to face with the heavens and the earth, as Napoleon brought his captains, the constitutional idea dawns again, and the pagan trembles before the unseen power."

#### ST. PAUL'S TEACHING ON THIS SUBJECT.

This agrees with what St. Paul said upon this subject. The apostle expressly declares that God has so clearly revealed himself to all men in the works of creation that they may, and *do*, obtain some knowledge of him, "even of his eternal power and godhead."

He therefore says that they are without excuse, because they hold the truth, which has dawned upon them, "in unrighteousness." The knowledge of God which they have, and which God has shown unto them, they do not like to retain, but make unto themselves gods after their own liking—thus resembling the Israelites at Horeb.

And just as there is no man so imbruted as to be entirely ignorant at all times of the *existence* and *power* of God, so there is no man so debased as to



be entirely ignorant of the *law* of God. That law is written upon man's heart as well as in God's book, and it can never be entirely effaced.

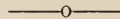
THE CONFESSION OF A CANNIBAL.

The following confession of a Cannibal, who was some years ago brought to the knowledge and love of Christ through the agency of an American missionary, proves this. "I was," said he, "very fond of human flesh, and I am still fond of it, as far as regards taste, though I now abhor it as though it were a sweet poison. I had several children by my wives, and as far as I can recollect I have killed three of them to satisfy my appetite. How many of my enemies I have killed for that very purpose I cannot of course tell, as it was my chief occupation from my youth to hunt men and to kill them. It was never spoken of amongst us as an unlawful or inhuman act. We looked upon it very much in the same light as other nations look upon killing and eating game. But now that Jesus Christ has shown me the horrible sinfulness of it, and taught me to love my neighbor as He loved me, I must say that, when I think over my former life and try to recollect my feelings during that period, I find that in the bottom of my heart there was something that made me often feel uneasy or unhappy after having killed a man. It was not so strong, of course, as to withhold me from repeating those cruel actions; but still it was so strong that I recollect it now. Especially did it make itself felt when one day I resolved to kill my little son, a fine boy of five. I remember that, while looking at the bleeding corpse, the thought flashed through my mind of having kindly taken him on my knee and kissed him only a few days before, and how happy I had made him by my kind words. I felt that what I had just done stood in glaring contradiction to the love I had then shown him. I clearly remember how that something like a feeling of shame and self-reproach made me for a moment regret my cowardly and unnatural barbarity; but it was immediately drowned in the keen enjoyment of the repast. I also recollect that some misgiving as to the justice and lawfulness of my cruelty rose in my mind on the occasion of a narrow escape I had from being roasted alive. I was caught by half a dozen of my enemies, who were lying in ambush. As I am a stout, fleshy man, and was known as having committed fearful havoc amongst them, they resolved to make my death as painful as was in their power. So they tied me to a tree, and I saw them preparing the fire upon which I was to be roasted. I remember that at that horrible moment the thought flashed through my mind: 'They are right; you have well deserved it,' and I distinctly recollect that I thought: 'I wish I had treated their kinsmen

less cruelly, perhaps they would then have dealt more gently with me. Why could we not have lived in peace with one another? Meanwhile, the fire being ready, one of them came to me, and with his rude knife cut the cords which tied me to the tree. No sooner, however, did I feel my limbs released, than I wrested the knife out of his hand, knocked him down, and put the rest to flight. † then killed him, and having roasted him on the fire that had been prepared for me, I ate him.”

WHAT THIS EXTREME CASE SHOWS.

Even in this extreme case we see that there was not an entire absence of moral feelings, and though they were few and faint yet they were sufficient to cause the man's conscience to make him feel guilty of wrong-doing when he committed murder, and to realize that he justly deserved to die on account of his misdeeds. His conscience approved of his love of his child, and he never regretted this love, as he did the other acts referred to. If he had only given attention to this much of the teaching of his conscience, and dwelt upon it with proper consideration, conscience would have helped him to discover other moral laws, and he would not have been so cruel and debased as he was, but he practised wickedness instead of following the light he had, and in this consisted his guilt, as it does in that of the heathen generally.



## COMMUNICATION.

### COMMUNISM IN WESTERN AFRICA.

BY THE REV. J. G. AUER.

Barbarous and semi-barbarous people have very little individual feeling and will, except self-gratification.

The public sentiment in Africa is not favorable to “letting a man alone,” or to respecting his absolute right to his own property. We do not refer to a propensity for stealing. But we speak of the fact, that a man is expected to share everything, not only with all his family or clan, but often with the whole town. His house is entered at any time, and by any one, and “no questions asked.” Let anything a little out of the way go on in a house, and everybody wants to be there and see for himself or herself. They therefore put you down as a “queer

man," if you do not let them walk into and through any room as and when they please. When my first-born was a few hours old, crowds of men and women came, not only to "salute" the little stranger, but also to shake hands with the mother. They *are* social, very. If a man kills an ox, his neighbors help him to eat it, usually the same day. If he brings home some game, or fish—others are expecting their share. If he brings home the fruit of his labor *before* others, or if his provisions last longer than those of his neighbors, they expect to be fed as a matter of course. After harvest every one eats as much as he can, caring not how long it is till he can reap again. Economy would not save him any trouble; for woe to him, if he did eat his rice, etc., *alone*, when others had none left. It would not be safe. In Ashantee it is impolite to see a man when he is eating, if it were only for the reason that you might sneeze, which would oblige him to send his dish away; but if you happen to be present when the eating just commences, he must invite you to share with him (if you can.) How impolite, then, is the white man, to send expectant visitors away just when he is going to dine. A missionary has no time for hunting or fishing; but if he once had his share of an antelope or wild boar, the next sheep or goat he kills must be divided "equally."—A young man having served several years on board a foreign vessel, comes back with his wages in the shape of merchandise; his friends meet him rejoicing, carrying his loads. But it is dangerous to pass through many towns on their way. Every where they will have to "pay custom"—about ten per cent. And at home his fellow citizens make his arrival a day of singing and dancing, all expecting presents.—All this reminds one of chickens: you throw a piece of bread to one, and all the rest run for it, and run after the lucky one. Only there is this difference, that an African (unless he succeeds in hiding his property,) will share his goods willingly, hoping to be dealt with in the same way another time. You may call the people hospitable, because they generally open their house to strangers as well as friends; but you must pay for it double, although it be under the name of "presents." A man landing in New York finds hackmen and Hotel-Keepers exceedingly kind and hospitable; but he knows why, or will find it out soon enough.—Not only former slave dealers, but also travelers and others whose interest it is to propitiate chiefs, guides, etc., and who can afford giving large presents, have made traveling difficult for the poor missionary, who can only give "what is right."—For the natives themselves this communism is ruinous. Why should a man exert himself more than others? No one can, with the least comfort and security, become better off than others; at the best, property will somewhat accumulate, and belong to the clan, if they are strong enough to protect it. Private enterprise and independence are out of the question, because useless and impossible.

## MISSIONARY CORRESPONDENCE.

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### AFRICA.

*Report of the Rev. Alexander Crummell.*

CALDWELL, LIBERIA, *Sept. 18th, 1867.*

In making my quarterly report from July to September, I shall only state the more marked features of my work during the three months just passed:—

1. Notwithstanding the rains of the season, services have been regularly held every Sunday save one during this quarter at Caldwell, and the attendance has always been good. Less regularity has been observed both at Virginia, and at New Georgia: at the former place, owing to the illness of the head of the family, in whose house we worship; at the latter place, in consequence of heavy rains in the afternoons, the time when our services are held, and because of the dangerous illness of Mr. Paulus, the catechist, some six weeks, which has again left me single-handed.

2. The Sunday-schools in Upper and Lower Caldwell have both increased in numbers. The *additions* are as follows:—Lower Caldwell 5 scholars, 2 teachers. Upper Caldwell, 7 scholars, 3 teachers. The school in New Georgia is irregular, and will likely be so until we can secure a place of our own to assemble in.

Through the great favor of Almighty God, we have been enabled to start a *new* Sunday-school—my fourth—at one of my outlying stations. Mr. John Starks, Junior Warden of the Parish in Virginia, has commenced a Sunday-school of native (Vey) boys

in that Parish. He commenced with twelve boys, and the school now numbers sixteen. Both he and his wife are teachers. The hopeful and encouraging fact connected with this movement is, that this school was started at the solicitations of the natives themselves. My strong desire is to turn it into a day-school as soon as means can be secured to pay a teacher.

3. In August, after much trouble, and frequent disappointments, I was enabled to obtain a house in this Parish, and at once removed my family to Caldwell. Immediately opened a Parish school, free, of which my eldest daughter is teacher, unsalaried, until a stipend for teachers can be obtained. The school numbers eighteen scholars, and we have the promise of as many more as soon as parents can clothe their children. This is *the* difficulty in regard to schools in Liberia—the deep poverty of widowed mothers, and others. Anxious as they may be to send their children to school, nay to attend church themselves, they cannot get decent garments. Cannot some “Ladies’ Association,” in our churches in the United States help me supply this need? Believe me, by so doing they would be preparing many a dear lad for usefulness, it may be for a teacher, or perchance for the ministry. I open the school daily with singing, and Prayer, and the recitation of the Creed, and teach an hour, Reading, Arithmetic, and the Catechism.

4. Two Bible-classes have been organized in Caldwell; one for Upper,

and the other for Lower Caldwell. I am glad to say that the deepest interest is manifested in reading and conversing on the Holy Scriptures. In Upper Caldwell, the movement is a great success. We meet on Thursday afternoons, and spend an hour or more in this exercise, and, singular to say, men of forty and fifty leave their business and work to attend it.

5. Messrs. Paulus, Early, and Starks are reading with me in preparation for Holy Orders, and I am happy to say they are making good progress. Mr. Paulus's health, however, has become so poorly that I fear he will have to give up his position.

6. Having just moved in the Parish, I am only making preparations for a movement among the Congoes, whose villages are to be found on every side. My first step has been conversation, and it gives me much encouragement. My great aim is to get hold of two or three pious Congo youths, teach them letters, learn them to read the Bible; and then send them forth as Scripture readers, to read the "Word" and tell the "good news" "in their own tongue" to their countrymen.

I must not close this report without mentioning the efficient services of Messrs. Starks and Early, both of whom read the service for me at my two stations, visit in their neighborhoods, and prove real "Helpers" to me. And while speaking of these male helpers, I must in justice mention the fact that I have *one* female member who has taken upon herself the office of Visitor, especially among women, and who goes from house to house urging

people to attend to the things of God, and to come to church.

Marriages, Congoes 1. Burials, Liberians 1. Sunday-schools (added this quarter) 1. Sunday-school scholars (added this quarter), Lower Caldwell, 5. Upper Caldwell, 7. Virginia, 15. Total, 28. Teachers, (added this quarter), Lower Caldwell 2. Upper Caldwell 3. Virginia 2. Total 7.

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*Report of the Rev. G. W. Gibson.*

MONROVIA, W. AFRICA, Oct. 4, 1867.

In making my report to you for the quarter ending September 30th, I am thankful to be able to say, that I have continued without interruption the routine of duties mentioned in my last.

And while it is my privilege to report but one case of conversion, yet I am gratified to record the growing zeal and earnestness, the manifestation of spiritual life so evident in the congregation of my church.

One native girl, born in heathenism but brought up in one of the families of our church, came to me a few days ago with a heart full of joy, and tears in her eyes, to tell me what Jesus had done for her soul, and to ask me to admit her to the privileges of the Church. After several years training in the Sabbath-school, in the church and at home, she is brought to a knowledge of the truth as it is in Jesus.

I have two candidates for orders that have been received by the Standing Committee, and placed under me for a course of study. They are at

present pursuing Greek, Latin, Logic, Evidences of Christianity.

There are connected with Trinity Church, fifty-five communicants, eighty Sabbath-school pupils and sixteen teachers.

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## HAITI.

### *Notes of a Missionary Tour by the Rev. J. T. Holly.*

Sept. 8th, 1867.—Made a visit to the Mornes of La Compe, six miles distant from Port-au-Prince. The Rev. Mr. Alexandre accompanied me. Preached there to a congregation of about fifty persons, gathered under the shade of the surrounding trees; and administered the sacrament of baptism to an infant. The Rev. Mr. Alexandre added a word of exhortation. The Mayor and Justice of the Peace of the Commune were among the audience. There are two families, Protestant converts, dwelling in those Mornes. The heads of these two families are brothers. Their conversion dates back to the year 1818, when the first Wesleyan Missionaries landed in this country.

A lively interest was awakened among the hearers, on the occasion of this missionary service. The Justice of the Peace present begged the privilege to express his strong convictions of the truth of the Bible as the word of God; a copy of which had been presented to him by a Baptist missionary during the time of Soulouque's empire, when he was in prison for political ~~causes~~; at which time he received unspeakable consolation from the perusal of that blessed book. He concluded

his testimony by kneeling down and offering up a most fervent prayer. Several persons present expressed their willingness to organize a congregation in connection with the Convocation of our Church in Haiti, to meet together every Sunday for worship in these Mornes. The subject is committed to those two brothers, the converts of whom I have spoken, to take the initiative in this matter. We hope that the effort will succeed. Meanwhile we propose by the grace of God, to continue to water the seed already planted there, looking unto God to give the increase in due time.

#### EFFORTS AT JEREMIE.

Sept. 29th.—Passed the day at Jeremie, en route for Cayes. Arrived here late Saturday night, the 28th. The local preacher had gone to Port-au-Prince, and the Wesleyan church was closed. There was no means to circulate notice of my arrival in time to have service. Moreover, the population were laboring under great fear and excitement in consequence of recent political troubles in this city. A commission of the Government was sitting here investigating these matters. The Haitians manifest great timidity in the times of political troubles. Hence the impossibility to rally them for a service, even late in the afternoon. Sunday I stayed at Senator Savand's. Spent the day in visiting members from house to house, engaging in religious conversation with them, and making known to them the work we proposed by God's grace to do in Haiti. Gave them an account of our first annual Convocation, of which the min-

utes still linger in the printer's hands passing slowly through the press. Learned that there were several children to be baptised; which sacrament I promised to administer to them on my return from Cayes. Found some of the best and most interesting families in Jeremie, members of the Protestant Church. The Judge of the Civil and Criminal Court, and the District Attorney, are pious and devoted Protestants, as also Senator Savand. There is great love for the Saviour evidently existing among them, of that quiet and contemplative nature, such as characterized St. John the beloved apostle. But they are wanting in that valiancy of faith which distinguished St. Peter and St. Paul, to do and dare all, to keep alive and make known to others the unsearchable riches of Christ; and without which a living Church, doing an aggressive work, cannot be maintained.

The idea has also been disseminated among them, by those who love a sectarian name more than that of Christ, that it will be better to remain Wesleyans without a pastor than to obtain a pastor by abandoning that name. I endeavored to speak to them in the full Catholic and Apostolic spirit of the Gospel so admirably enshrined in the standards of our Church, so as to arouse them from their spiritual lethargy, to do something to preserve their Gospel heritage among themselves, and to provide for its safe transmission to their children, by co-operating with us, not simply because of the superior historical prestige of our Church over that of all other Protestant denominations, but because it is the only evangelical

body in Haiti already provisionally organized to plant the standard of a National Reformed Church in this nation, and to do the full work of the Gospel, by enlisting its laborers from among the Christian converts already to be found in the country. I have reason to believe that something has been done by my testimony to arouse those brethren at Jeremie to a fuller consideration of our claims as an evangelical Church, and a juster appreciation of the apostolic work we propose to do among them.

#### SERVICES AT CAYES.

Oct. 6.—Preached morning and evening to the Congregation of the Holy Saviour, at Cayes, which is in union with the Convocation, and under the charge of Mr. Simon, candidate for Holy Orders in our Church, formerly a Congregational Minister. Administered the Holy Communion in the evening. Twelve communicants were present. Several others could not make it convenient to attend. Held a conference with the members Sunday afternoon, preparatory to the administration of the Lord's Supper. Found good evidences of the piety, zeal and perseverance of the members composing this congregation. Indeed, the evidence of their evangelical devotion is to be found in the fact that they have persevered in their good work for eighteen months without sacraments, because their pastor elect has not received Orders in our Church; meeting twice and sometimes thrice per day on Sunday, and holding services every week on Tuesday and Thursday evenings. During my stay at Cayes, I

had also an opportunity to visit the members at their residences, and speak a word of encouragement and exhortation to them. Monday evening, the 7th, I preached at the Independent Wesleyan Chapel, on the invitation of the Rev. Mr. Bayard. The chapel was crowded, and I took occasion to set forth the rapid and vigorous promulgation of the Gospel by an organic National Reformed Church, as the only means under God of ameliorating the present social and political troubles under which we are now suffering in this country. Before leaving Cayes I celebrated the nuptial rites of Mr. Simon.

#### THE CHARACTER OF THE LABORER AT CAYES.

I desire here to tender my testimony to the faith, zeal and devotion of this worthy laborer at Cayes. He is fully alive to the import of his divine call to preach the Gospel. He is one of those men, who while he would accept a missionary salary as a means to enable him to do the work of the Lord more effectually, yet in the absence of any such extraneous aid, such is the constraint that he feels to do the Master's work, that he works with his own hands so to speak, in order to maintain himself while he proclaims the unsearchable riches of Christ. He is Sub-Director of the National Lyceum at Cayes, and professor of the English language therein. Our work here suffers great damage because the Church in Haiti is yet deprived of the means of duly installing such a noble laborer into the pastoral work, which awaits his definite ordination in the ministry

of our Church. To him I spoke the word of patience and perseverance in well-doing, encouraging him to firmly believe that God will not permit him to be disappointed in his desire to be more entirely devoted and set apart to his work.

#### BAPTISMS AT JEREMIE.

Oct. 8—Returned to Jeremie from Cayes, on my way home to Port-au-Prince. The steamer stopped five hours at this port. Had time to go ashore and baptize five children. Two of them were grandsons of Senator Savand; one of them a son of Judge Vिलाire, another a daughter of Alain Clerie, Esq., District Attorney for Jeremie (*Commissaire du Gouvernement*); and the other two were his grandsons.

#### ARRANGEMENTS FOR SERVICES AT PORT- AU-PRINCE.

In making these missionary excursions I have been absent from my congregation three Sundays. During my absence, I have appointed Messrs. Baptiste and Wilson, candidates for Holy orders, to read the service; and in place of a sermon, I have left pastoral letters addressed to the members of the congregation, to be read in their hearing. I have made it a point to invoke their interest in my missionary work, by the exhortations addressed to them in those letters; and thus endeavored to associate them heartily with me, particularly by their prayers, in the work which I am called to do in this land.

#### ANOTHER CONGREGATION ORGANIZED.

I may mention also here, that the Rev. Mr. Alexandre, soon after the close



of the first annual session of the Convention, in June last, sent Mr. Francois Louis, candidate for Holy orders in his parish, to visit some Protestant families at L'Anse-a-Veau, a town which is reached before Jeremie, in going from the capital. Mr. Louis made known to those brethren, the work we are doing and still propose to do in Haiti, God aiding us; and succeeded in enlisting their interest in our work. One of their leading members, a Mr. Salomon, who conducts worship among them on Sundays, at once opened a direct correspondence with the Reverends Mr. Bauduy, Mr. Alexandre, and myself, on the subject. Messrs. Bauduy and Alexandre referred the whole correspondence to me, and I am happy to say that a letter received from Mr. Salomon, just as I was taking my departure for the South, assured

me that he had already taken steps to organize a congregation in connection with our convocation.

Hence it may be seen that the power of the regenerating word which we proclaim, is being felt in Haiti. The sleepers are waking and shaking off the dull lethargy which binds them hand and foot, so that they could do nothing to promote the work of the Gospel among themselves; and the scales are falling from their eyes, thereby removing that blindness which left them in ignorance of what to do and how to do it.

It is hoped, therefore, that the Church in the United States will duly appreciate the efforts now being put forth under its auspices in this land; and give it a more vigorous and prompt aid than we have hitherto received.

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## SUMMARY OF NEWS.

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### ENGLAND.

#### INTERPRETER TO THE ABYSSINIAN EXPEDITION.

Sir Stafford Northcote having invited Dr. Krapf, formerly a missionary in Abyssinia, to accompany the Abyssinian Expedition as Interpreter, Dr. Krapf has written to the Church Missionary Society stating that he had accepted the offer of Sir S. Northcote, and would join the Expedition at Mas-sowah; that for the last two years he had been engaged in Amharic studies, especially in editing for the British and

Foreign Bible Society an Amharic New Testament, 10,000 copies, and various small Tracts in that language, as well as four Gospels in Tigre; that he had stipulated to have an assistant, who would act as Bible Colporteur; and that he anticipated large opportunities for spreading Christian truth in connection with this Expedition.

THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST. This Society has sent out 124 well qualified teachers; and 295 young school mistresses trained by them are now in native employment. The Society now has

395 schools, with above 15, 000 scholars, in correspondence with them. Four hundred native ladies in India are now receiving Christian instruction in their own zenanas.

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### BELGIUM.

#### THE ROMISH CONGRESS AT MALINES.

Bishop Lynch, of Charleston, said at this Congress, that at the recent council at Baltimore, he met a priest nearly eighty years of age, who said that when he entered the ministry there was only one Bishop in the United States, and the Roman Catholic population scarcely amounted to 100,000 souls. Now their number exceeds four millions and a half, and application is being made to the Holy See to create fourteen new bishoprics, which will increase the number of dioceses to forty. He concluded with an appeal in favor of the spiritual wants of the enfranchised negroes, of whom 150, 000 only out of four millions are Roman Catholics.

Father Tondini, of the order of Barnabites, proposed the foundation of an association of prayers for obtaining the return of Russia to unity. The great hope, he said, of the return of Unity is to be derived from the fact, that amid the treasures of their faith the Russians have preserved the worship of Mary. Mary is the bond which will reunite the two churches, and will make of all who love her one people of brethren, under the paternity of the vicar of Jesus Christ.

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### WEST AFRICA.

A TOUCHING INCIDENT:—A touching incident of missionary experience

reaches us from the Pongas. On the recent death of the clergyman's wife, no carpenter was at hand to make the coffin, and Mr. Duport, bowed down as he was with grief, was obliged, not only to give the necessary directions, but to work at it with his own hands.

#### CHARACTERISTIC NEWS.

A chief at Old Calabar died September 12th, and a case of foul play being suspected, the entire household, including six wives, were compelled to test their innocence by eating a poisonous bean. Eight soon died, and none were expected to survive. It was reported that a battle had been fought between two tribes on the 14th of September, and that forty of the New Calabar men were captured, and afterwards killed, roasted and eaten by the Erickes.

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### ST. HELENA.

#### GREAT NEED OF BOOKS.

The Bishop of St. Helena writes that he is in great need of Bibles and Prayer Books, and Books and Tracts in foreign languages. Many ships of all nations touch there during the year; and scarcely one of them sails from the island without some poor fellow out of the crew, either from illness, or from some accidental injury, being left behind in the hospital; and sometimes the whole crews of foreign ships, unable to proceed on their voyage from damages in gales off Mauritius or the Cape, are on shore, and would gladly receive books in their own language. French, Italian, Spanish, German, Dutch, Swedish and Danish were most needed.

Even Turkish and Arabic would be of use, as Turkish ships and ships from Muscat occasionally touch there. They have also ships with Indian or Chinese coolies, on their way to the West Indies.

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### ZANZIBAR.

#### DEPOPULATION BY THE SLAVE TRADE.

Mr. Horace Waller, a colleague of Dr. Livingston, states that the 20,000 slaves shipped from Zanibar every year, involved the previous destruction of 200,000 human beings, the consequence being that the whole of that part of Africa is rapidly becoming depopulated.

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### MAURITIUS,

LETTER FROM THE BISHOP—The Bishop of Mauritius has written to the Society for promoting Christian knowledge, stating that he had sent the society Mr. Baker's Malaguese Dictionary for the press. "We have reason," the Bishop said, "to be most thankful that the services of the best Malagasy scholar alive have been secured for two works so important as the translation of our Liturgy and the making of a dictionary, which is a perfect thesaurus of the language." Referring to the late fever at Mauritius, which carried off about 30,000 in four months out of a population of 310,000, the Bishop said, "The disease left and the destitution produced must be seen to be at all understood."

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### NATAL.

#### A REMARKABLE AWAKENING.

A remarkable awakening among the

natives is reported from Springvale, Natal, by Dr. Callaway, of the Propagation Society. He mentions the baptism of twenty-one persons at one time, sixteen of whom were adults, and adds: "There are still others whom I am instructing for baptism, and probably before very long ten more will make public confession of their faith. There is every reason, too, for saying that the work is spreading among the heathen around—that is, among those who, though living on the mission land, have not come to reside in the mission village nor put themselves in any formal way under instruction: and we can look forward in hope to a precious ingathering from these."

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### INDIA.

#### TREATMENT OF THE CHRISTIAN NATIVES.

At Calcutta, the *Southern Cross* states that Bishop Milman has ordered the Christian natives to be treated exactly as Christian Europeans in the Cathedral. A native Presbyterian (a high Caste Brahmin), who hitherto assembled his flock in the transept, now takes them into the choir.

#### THE EFFECT OF TRAVELLING BY RAIL.

A correspondent writing from Allahabad, after describing the preparations that he saw made for the celebration of the annual Bathing Festival in the Ganges, and referring to the immense throng that usually attended it, speaks thus of the effect of traveling by rail in India on the Lord's-day:—"As to the effect of railway travelling, from which so much to the injury of Hindooism is expected, it is eagerly sought

by the people to convey them speedily and cheaply to their shrines, and so contributes rather to swell the multitude of visitors. The sacred water in which they bathe is relied on to wash away all defilement contracted by riding in a railway carriage. Hindooism is a very plastic thing, and does not fear a little jostling in these vehicles. It is sad to have to remark that the rail, so far from damaging heathenism, is, under its present management, most inimical to the interests of Christianity. By its desecration of the Lord's-day, it holds up to scorn the doctrine which missionaries are calling upon the natives to receive.

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### CEYLON.

#### RESOLUTIONS OF THE COLUMBO SYNOD.

The *Ceylon Churchman* publishes the following among the resolutions carried in the last session of the Columbo Synod: "That while this Synod wishes to express its deep interest in the proceedings at the meeting of the Bishop and certain clergy at Calcutta respecting a lay and sub-diaconate, and its earnest prayer and desire for the success of all measures adopted in that diocese, under the metropolitan, yet it is unable, without grave and full consideration, to state positively its approval of such important changes as (1) the introduction of an actual new order into the ministry, and (2) the use of the laying on of hands in a *quasi*-ordination service by presbyters only.

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### BURMAH.

#### TRAINING OF NATIVE AGENTS.

The training of native agents is being

zealously prosecuted by the American Baptist mission at Raungoon. The Karen Theological Seminary, under Dr. Binney, when visited lately by Bishop Milman, was found to contain from thirty to forty students. These are gratuitously fed, clothed, lodged, and taught with a view to their engaging in the work of the ministry.

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### SUMATRA.

#### THE BATTAS AND MISSIONS AMONG THEM.

The Battas are now spoken of as a powerful nation in the island of Sumatra, and are believed by many to have the strongest claims to be regarded as the aboriginal population. They reside on an island about 800 miles in length, which is said to contain about three millions of souls. The Dutch have several settlements in the south, the principal of which is the Palambang province. The Batta country lies in the northern part of the island and is very populous. "The work among the Battas," says Dr. F. Fabri, "which was commenced five years ago, is blessed by God in a most remarkable manner. On six stations congregations are already gathered. It seems that many of this interesting and powerful heathen nation embrace the Gospel like the Karens and the Kohls. Like the aborigines of so many other nations the Battas are cannibals, and the first two missionaries (Americans) who went among them, were killed and eaten by them. In five years one hundred and fifty of these cannibals have become disciples of the Saviour.

## CHINA.

## A GIFT FROM A HEATHEN CHINAMAN.

A HEATHEN CHINAMAN has urged the Rev. J. R. Wolfe, a Church of England Missionary to accept a piece of land in Ming-ang-teng as a gift for the erection of a Mission Chapel. Handing over the deeds to the Missionary, he said, "I do this because I see you are good men, whose object is to do us Chinese good; you have been basely misrepresented by the gentry and officers."

## JAPAN.

## OPENING OF NEW PORTS, &amp;c.

Dr. Hepburn refers to the opening of four new ports on the 1st of this month; to the need of more men to meet the development of the work; and to the joint efforts of the missionaries to give, by a faithful translation, the word of life to the dying multitudes of that land, "When done it will spread in this country with wonderful rapidity."

## HAWAII.

CHINESE in the ISLANDS.—The Rev. Dr. Gulick says: Our sympathies are

being much excited toward the two or three thousand Chinese scattered through these islands. We are endeavoring to devise ways of reaching these interesting pagans, and are much indebted to the Christian Chinese of San Francisco for sending us, at their own expense, a box of Chinese books for distribution, through the Rev. Mr. Vrooman.

## RARATONGA.

MISSION STATIONS IN DISTRESS. ANOTHER FEARFUL HURRICANE has recently occurred at Raratonga and Mangaia in the South Seas, destroying most of the resources of these beautiful islands, and plunging the Mission Stations into deep distress.

## NEW ZEALAND.

## DEATH OF ARCHDEACON WILLIAMS.

We regret to record the decease of the oldest missionary in the island, Archdeacon Henry Williams, brother of the bishop of Waiapu. His age was seventy-five. So deep was the respect in which he was held by the natives, that the contending "hapus" at Waimate agreed to suspend hostilities until after his burial.

## MISCELLANEOUS.

## ON CHARITY.

BY BASIL, BISHOP OF CÆSAREA, A. D. 379.

ONE says, "I will give to-morrow." No. Give now; you may not be alive

to-morrow. Another says, "I am poor and need all my means." Yes, you are poor and destitute, but it is of love to Christ and souls, and of faith and mercy.

A third says, "*I wrong no one. I only keep my own.*" No; you wrong both God and your brethren; for you had nothing when you came in the world, and God gave you all that you might be His steward to others, and that you might have the reward of dispensing your goods faithfully. In seeking to appropriate what really belongs to many, you are a robber of them and of God also. "*I must provide all that I can for future necessities; and I do not know how much I may yet need.*" Why, then, do you spend so much on what is sinful and superfluous? *I wish to do well to my children, and to leave them in comfortable circumstances.*" But must the consideration of their comfort make you regardless of God's glory, and prevent you from obeying God's commandment's. If so, the money which you leave them will not have His blessing, and will likely be their ruin, by the bad use they will make of it. Lastly, says one, "*Though I do little good in my life-time, I will leave by my will my goods to the poor and to pious purposes.*" Wretched man, you are to practise, it appears, no good works but with ink and paper. You wish, it seems, you could have enjoyed your riches here forever, and then you would never have obeyed the precepts of the Gospel. It is to Death, it seems, and not to you, that the poor and the Church are indebted. But God will not be thus mocked. That which is dead is not to be offered in the Sanctuary. Offer up a living sacrifice. Rely on Divine Providence, and perform the present duty, and you shall be like the springs which are not dried up by drawing from them. Sow not

sparingly, but bountifully, and you shall reap also bountifully. Lend your time, and talents, and money all out upon interest to God. "He is rich, and will repay you with the riches both of grace and glory."

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#### A PICTURE OF DOMESTIC LIFE IN GREENLAND.

IN connection with his visit to Upernavik, Greenland, Dr. Hays gives the following picture of the domestic life of a missionary family.

"To the parsonage, I quickly found my way, for I fancied that from behind the neat muslin curtains of its odd little windows I detected a female face. I tapped at the door, and was ushered into a cosy little apartment (the fastidious neatness of which left no doubt as to the sex of its occupants) by the oddest specimen of womankind that ever answered bell. She was a full-blown Esquimaux, with coppery complexion, and black hair, which was twisted into a knot, on the top of her head. She wore a jacket which extended to her waist, sealskin pantaloons, and boots reaching above the knees, dyed scarlet and embroidered in a manner that would astonish the girls of Dresden. The room was redolent of the fragrant rose, and mignonette, and heliotrope, which nestled in the sunlight under the snow-white curtains. A canary chirped on its perch above the door, a cat was purring on the hearth-rug, and an unmistakable gentleman put out a soft white hand to give me welcome. It was the Rev. Mr. Anton, Missionary of the place. Mrs. Anton soon emerged from a snug little

chamber adjoining. Her sister came in immediately afterward, and we were soon grouped about a home-like table. Danish fare, and Danish heartiness, quickly made us forget the hardships of our cramped life in the little tempest-tossed schooner."

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### FORMER INDIFFERENCE.

AFTER Cook, Vancouver, and other explorers had returned to Europe, and published the thrilling narratives of their voyages in the far-off regions of the Pacific, their reading awakened an interest second only to that which followed the report of Columbus that a new world had been discovered. A Macedonian call was heard, "Who will volunteer to go forth as missionaries to reclaim the dwellers on these beautiful islands from heathenism to Christianity?" Years passed away, and there was no response to this call, although some have reported, but I think without due foundation, that Vancouver had solemnly pledged his word to send forth a missionary to the Sandwich Islands. Cook took to England from the Society Islands, the "gentle savage," Omai; but listen to the desponding address of the poet, Cowper, to that visitor from Polynesia, who represented the heathen imploring the Gospel:

Alas! expect it not. We found no bait  
To tempt us to thy country. Doing good,  
Disinterested good, is not our trade.  
We travel far, 'tis true, but not for naught.  
And must be bribed to compass earth again,  
By other hopes and richer fruits than yours."

The hour, however, was about to strike on Time's dial-plate for Polynesians to pass into a new form of being.

Old things were to pass away, and all things to become new.—*Rev. C. S. Damon, of the Sandwich Islands.*

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### MONEY.

Our Norman brothers brought into England the word 'money.' It is from the Latin *moneta*, signifying primarily, the *mint*, the place where money was coined, then transferred to coin. The Romans thought they had reason to be grateful to their goddess Juno, for certain *monitions* which she had given them in crises of their history, and they accordingly built a temple to *Juno moneta*, Juno the Monisher. In the said temple it chanced that, for reasons of State convenience, of which no one is now cognizant, the Roman machinery for stamping money was set up; it was made their place of coinage, their *mint*. Hence the names for mint, and coin, and money, in most of the tongues of modern Europe. They go back to a bit of popular superstition, and to the accidental location of a machine for stamping metal, in a community which was, at the time, one of the most insignificant in Europe.

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### UNBELIEF AT HOME.

Could I preach to my old congregation again, it does seem as if they would hear more plain truth in a given time than I once imparted, I fear. Unbelief is making sad work in America. Parents refuse, outright, to give their children to the work of the Foreign Missionary; young men and women decline to consider the matter

even, least it may appear duty to go, while whole churches labor to quiet conscience by giving a few dollars. I can find more money in the furniture of some Christian (?) parlors in America, than would be necessary to carry on the work of this station for—how many years? May God help our dear, dear native land.”—*A Foreign Missionary.*

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#### FOUNDED BY PREACHING.

The motto on the arms of the city of Glasgow is, “Let Glasgow flourish by the preaching of the Word.” There

is a tradition that a holy man by the name of Mungo, and enrolled as St. Mungo, was the founder of the city. As long ago as A. D. 580, he came there and founded a little establishment, where his preaching drew together the scattered and barbarous people; and so by degrees a city was built up, literally by the preaching of the Word. On a hill he planted an infant church; and the houses of the incoming people spread along down its sides; and, from that early day (thirteen hundred years ago) to this, the spot has been sacred as the site of the Glasgow Cathedral.

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## FOREIGN MISSIONARY BOX ASSOCIATION.

*Certificate Cards, beautifully printed in colors, are furnished to all our young friends who become members of the FOREIGN MISSIONARY BOX ASSOCIATION. It will be remembered that the two conditions of membership are—*

1. *The having of a Missionary Box at home.*
2. *The receipt by us of a sum of money which has been saved in the Box.*

*The money may be sent to us directly, or it may be given to the Sunday-school teacher, and sent along with the contributions from the school. In the latter case, the teacher or the superintendent should send us the names of the children who are entitled to receive the Certificates.*

*Black walnut boxes may be obtained at the Mission Rooms for fifty cents, and japanned tin ones for twenty-five cents each.*



## ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipts of the following sums, from November 1st to December 1st, 1867 :—

## VERMONT.

Montpelier—Christ..... \$13 58

## MASSACHUSETTS.

Framingham—St John's..... 13 70

## RHODE ISLAND.

Providence—St. John's five cent coll. .... 78 30

## CONNECTICUT.

Kent—St Andrew's..... \$12 25

“ The Welton Missionary Box..... 75

Norwalk—St Paul's..... 49 66

South Norwalk—Trinity Chapel..... 10 34

Plymouth—Talmage Missionary Box... 2 50 75 50

## NEW YORK.

Amenia—C. A. Rundall..... 20

Bay Ridge—Christ, five cent collection, add'l..... 1 50

Brooklyn—Christ, a stranger for Rev. Mr. Auer..... 5 00

Cooperstown—Christ..... 23 00

Fishkill Landiny—St. Anna's five cent collection..... 45 00

Islip—St. Mark's..... 2 00

Kinderhook—St. Paul's five cent coll... 9 00

New York—Calvary Chapel five cent collection..... 26 10

“ St. George's S. S., for building St. Peter's Ch., Africa, per Am. C. M. Society.... 500 00

“ A City Missionary..... 10 00

“ Am. Missionary Association for Rev. G. W. Gibson..... 212 50

“ Chelsea Female Inst., for Cape Palma's Orphan Asylum..... 46 32

Philipssetown—St. Philip's five cent collection..... 7 00

Rensselaerville—Trinity..... 5 92

White Plains—Dora Schmidt Mission. Box..... 3 00 \$896 54

## WESTERN NEW YORK.

Auburn—St. Peter's, \$25; N. P. C. and E. G. R. for Rev. J. G. Auer, \$100..... 125 00

Aurora—St. Paul's..... 6 70

Avon—Zion..... 5 00

Batavia—St. James', \$17.37; for Honolulu, \$19.61..... 36 98

Bath—St. Thomas'..... 15 00

Baldwinsville—Grace..... 6 12

Buffalo—Trinity for Africa..... 34 00

Canandaigua—St. John's ..... 17 00

Cayuga—Grace..... 2 58

Carthage—Grace..... 3 30

Champion—St. John's..... 1 70

Corning—Christ..... 9 00

Clyde—St. John's..... 4 90

Elmira—Trinity..... 5 69

Geneva—Hobart College..... 20 00

Greene—Zion..... 7 60

Geneva—Trinity..... 135 37

“ St. Peter's, \$33.50; for Africa, \$2..... 35 50

Honeoye Fall—St. John's..... 3 70

Ithaca—St. John's, \$128.22; for Mission House, Philadelphia, \$25..... 153 77

Jordan—Christ..... 5 28

Lima—Christ ..... 4 30

Le Roy—St. Marks..... 35 32

McLean—Zion..... 1 00

Mayville—St. Paul's..... 1 97

Niagara Falls—Deveaux College..... 7 00

“ St. Peter's..... 60 00

Northville—Calvary..... 1 55

Norwich—Emmanuel..... 13 38

Oriskany—St. Peter's ..... 2 75

Oswego—Christ..... 30 00

“ Evangelists..... 58 54

“ Miss J. R. C. for Rev. Mr. Auer..... 10 00

Paris Hill—St. Paul's..... 1 60

Pittsford—Christ..... 3 63

Pierrepont Manor—Zion..... 26 00

Palmyra—Zion..... 7 08

Rochester—Grace..... 21 54

“ Trinity for Honolulu, \$27; Africa, \$30..... 57 00

Rome—Zion..... 7 36

Salamanca—St. Mary's..... 6 50

Skaneateles—St. James'..... 13 39

Sherburne—Christ..... 12 20

Seneca Falls—Trinity..... 5 65

Syracuse—St. James'..... 21 25

“ St. Paul's..... 43 59

Utica—Grace..... 72 34

“ St. George's..... 5 00

" Trinity.....	10	33	
Watertown—Trinity.....	13	05	
Whitesboro'—St. John's.....	3	00	
Westmoreland—Gethsemane.....	1	00	
Waterloo—St. Paul's.....	20	11	1211 84

## NEW JERSEY.

Ridgewood—Christ.....	27	50	
South Amboy—Christ S. S..... <sup>1</sup> / <sub>2</sub>	16	50	44 00

## PENNSYLVANIA.

Germantown—Christ, \$600; S. S. \$55; five cent coll., \$65; for Rev. Mr. Auer's Sal- ary.....	7	10	00
Honesdale—Grace.....	40	00	
Mount Airy—Grace five cent coll.....	15	25	
Philadelphia—Epis. Hospital Female Bible Class for China, per Rev. E. W. Syle....	5	00	
" Advent, five cent coll. for Africa.....	22	00	
" St. Philip's Chapel.....	10	03	
" J. Smith's Missionary Box.....	2	00	
" St. Matthew's, a Church- man for Rev. Mr. Auer's School, \$5; S. S. for do., \$25; Kate Davis, \$2; Miss Arrott and cousin, \$2.....	34	00	
" From a Bible-class teacher for Rev. Mr. Auer's School-house, Africa...	50	00	
" Mission House five cent collection.....	6	10	
Whitemarsh—St. Thomas', Louisa Bur- ker's Mission. Box.....	2	18	896 54

## PITTSBURGH.

Pittsburgh—St. Andrew's five cent coll. for Africa, \$25; Ed. in China, \$25.....	50	00	
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## DELAWARE.

Christina Hund—Christ.....	40	30	
Middletown—St. Ann's.....	35	00	75 80

## MARYLAND.

Baltimore—St. Andrew's.....	10	50	
" Trinity.....	16	66	
" Proceeds Delegate Meet- ings..... <sup>1</sup> / <sub>3</sub>	275	00	
Easton—Christ.....	11	60	
Frederick—All Saint's five cent coll.....	45	00	
Petersville—Rev. Joseph Trapnell.....	10	00	
Washington—Trinity for China.....	5	00	373 66

## VIRGINIA.

Charlestown—Zion for Africa.....	7	00	
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## SOUTH CAROLINA.

Charleston—Two Ladies for Bp. William, China.....	12	25	
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## KENTUCKY.

Louisville—Proceeds Delegate Meeting,	110	33	
" St. Paul's, \$100; five cent coll., \$179.55.....	279	55	
" Howard Ch., Mission. Box..	1	00	
" Miss Badger's Mission. Box,	10	00	\$400 88

## OHIO.

Cincinnati—St. James' five cent coll...	10	00	
Cleveland—Trinity for Hoffman Inst., Africa.....	137	75	
" Grace " " " "	23	15	
" Female Seminary for Melo- deon, for Hoffman Inst., Africa.....	50	00	
Fremont—St. Paul's.....	19	76	
Gambier—Kenyon College Class of 1871, for Library for Hoff- man Inst., \$35; two stu- dents, \$2; J. Blake, \$5.50..	42	50	684 04

## ILLINOIS.

Chicago—Immanuel Hall.....	15	00	
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## WISCONSIN.

Baraboo—The Richard's Mission. Box..	2	00	
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## CALIFORNIA.

Marysville—St. John's S. S. Missionary Box Association.....	11	68	
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## MISCELLANEOUS.

Interest.....	162	25	
S. for S. D. Denison Bassa Cave, Africa,	10	00	
W. P. P.....	25	00	
Lennie, Mrs., Missionary Box.....	1	21	
Cash.....	180	95	379 41

## LEGACIES.

Green Point—Estate, Miss Wood.....	14	38	
			\$1,854 74
Amount previously acknowledged.....			\$1,412 12
Total from October 1st, 1867.....			\$6,266 68

# FREEDMAN'S COMMISSION

OF THE

# PROTESTANT EPISCOPAL CHURCH.

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JANUARY, 1868.

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[CONCLUDED.]

## SIGNS OF PROMISE.

With all their present disadvantages, more than *six hundred* schools in the South are sustained wholly, or in part, by the Freedmen; and some *three hundred* school-houses are owned by the colored people themselves. At least \$12,000 a month is received from pupils *who are mainly from the recently emancipated population.*

Perhaps Georgia will furnish the best illustration of these self-relying efforts, which speak so hopefully for the future of their race. There are in this State *one hundred* schools, supported wholly, or in part, by the Freedmen, at an expense of \$3,000 per month, and they own some *sixty* of the school-buildings. In the early part of this year the emancipated slaves, and such white friends as were willing to unite with them, organized an association to assist in educating the blacks. It provides that the Freedmen shall establish schools in their own counties and neighborhoods, to be supported entirely by the colored people. A convention was called in behalf of the organization, at which about *fifty counties* were represented by colored men. Five subordinate associations have been organized in the city of Augusta, by colored citizens, and night-schools established and conducted by themselves. In different parts of the State, schools have been established on the same plan, and an intelligent gentleman writes, that "if they could receive about \$7,000 it is believed the entire plan could be put into successful operation, and that further assistance would never be needed from friends outside of the State."

Another evidence of improvement is to be seen in the spirit of economy and saving that is being developed. The negro has been proverbially a spendthrift. Now he is learning to save and accumulate. Savings-banks have been established for the Freedmen, which are doing well. There are twenty-one branches, located in the larger places, and the aggregate of the deposits received last year was over \$300,000. These institutions greatly encourage the industry, economy, and financial prosperity of the Freedmen. Indeed, all their excuses for remaining ignorant and degraded are passing away, and they are awakening to the new life that is before them. They are themselves organizing

a better social condition. Lyceums, debating societies, and benevolent institutions are not uncommon, and increasing numbers are seeking earnestly to prepare themselves for the new responsibilities which have come so suddenly upon them. It is in view of this state of things that one of the superintendents says "In taking a full retrospect of the work that has been accomplished within a year, the rapid progress of the freed children, the very wide and beneficial influence exerted upon both pupils and parents through the instrumentality of day and Sunday schools, and the evident improvement in public sentiment among the whites, I conclude that there is everything to encourage a continuance of the enterprise, and that we shall finally achieve, in spite of opposition, a condition of things which will be as gratifying to the friends of the Freedmen, as it will be beneficial to the general growth and prosperity of our entire country."

We have thus, at some length, and perhaps with some weariness to our readers, given the "signs of promise" that we behold in this *large* work, to which God has called His Church of the present time in this country. It is to four millions of people thus circumstanced, capable of great improvement, and thirsting for knowledge, as the parched earth thirsts for the showers of heaven, that *we* are bidden to go and preach the everlasting Gospel. Most of what has gone before, concerns their aptness in secular learning, and their improvement in those things which pertain chiefly to this life. *Our* vocation is to carry to them the higher knowledge of divine things, and to fit them for their rightful heritage in the everlasting Kingdom of their Lord and Saviour Jesus Christ. Will the Church for which we speak, and whose servants we are, do her part in this work? If she will, a new spirit and purpose must soon be shewn, or the golden opportunity will pass away unimproved. Here "a great door and effectual" has been opened by the Providence of God, for a work worthy of the noblest aspirations of Christian men. How long shall we be slow to enter it with the will and energy demanded for such a noble enterprise? The note and sign of a true mission from heaven has been given us by our Divine Master himself. It is that "the poor have the Gospel preached to them." Are we willing to be tried by this rule? Will our position, this day, toward these millions of God's poor, that lie at our very door, justify our claim to an Apostolic and Divine Mission? Such as these were the *peculiar* objects of our Saviour's care and solicitude, and He has appointed His Church to do His work in His way and in His Spirit. If she neglects, therefore, to care for Christ's poor, she may not call herself by Christ's name.

Moreover, if the Church would do her work in a true and catholic spirit, if she would gather large reward for her labors; if she would demonstrate to the world that she holds none of her gifts and endowments in any narrow, exclusive or limited spirit—that her mission is to all ranks and conditions alike—that her highest privileges and honors are equally within the reach of every class, station, and standing, known in human life—she will, she *must*, address herself with more earnestness to this work. If she would prove herself the true conservator of the stability of the State, and of the peace and harmony of Society, and that

she is the just and impartial guardian of all; if she would vindicate the true dignity of man, the real worth of an immortal soul, created and redeemed by the God of all Spirits, and that like her Master she is no respecter of persons, then she *must* preach the Gospel to *these* poor, *fully, faithfully, immediately*.

This is a work for which we cannot wait. The march of events is too rapid for those charged with these great responsibilities to hesitate and delay. Time tarries not for our tardiness and sloth. These people for whom we plead, must soon be taught by education and religion to know what are their responsibilities, and wherein is their true good, or they will be the prey of vice, the pleasant material of base politicians, a disgrace to emancipation, and an everlasting witness against our faithless stewardship.

It is to save these our *brethren* from the temporal and eternal ruin that is before them, and ourselves from shame and confusion, that we call upon the Church at large to come to our help in this great work, while the "Accepted time" lasts. We fear there are *many* who have been looking and laboring for the freedom of the race, who now stay their hands, in their behalf, willing to leave them to any fate. What that fate shall be, is too apparent to be questioned, unless the power of the religion of Jesus Christ be invoked for their salvation. If this be withheld, nothing will remain for us to say, but that "their last state is worse than the first."

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## EDITORIAL.

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### INCREASING WORK.

From all parts of the South come up cries for help. These voices bring no uncertain sound. They are plain—distinct—definite. The questions are, will the Church hear? Will the Church answer? Four millions of suffering poor for whom Christ died, appealing as no other people do, or can appeal. Their care and instruction becomes a matter of Christian duty, not only equaling, but surpassing all missionary work of the Church. If we provide not for our own, especially for the helpless ones of our own household—the nation—what shall be said of us? What judgment will be passed upon us by coming generations, and, more than all, by God?

The work of our "Commission" is continually expanding while we have no adequate means of meeting the great and ever-growing demand. Our work, as yet done, seems but as a drop in the ocean which lies before us, and when we behold the apathy and indifference which seems to pervade all classes in the Church, our heart sinks, and we should at once give up in despair did we not know and feel that our work, is God's work, and that He can and will raise up the instruments to effect His purposes.

In addition to the work we are now doing in connection with the freedmen;

appeals come asking us to greatly enlarge our work in South Carolina—to establish several more extensive schools in that diocese. Letters from Florida ask us to appropriate largely to establish and maintain schools there. Nearly all the schools we have established are so filled to overflowing, that additional teachers are earnestly asked for to instruct those hungering and thirsting after knowledge.

Brethren of the Clergy and the Laity, how are we to meet these demands? What answer are we to give to these appeals? with our treasury overdrawn—with means not adequate to sustain the comparatively small band of teachers we now have in the field, how can we reach the thousands yet uncared for? Brethren, we can only tell you of their wants—we can only bid you in the words of our Divine Master, to “lift up your eyes upon the fields,” already more than “white for the harvest.” If you are not moved to give, and labor to gather in the harvest, then may the precious seed be lost, like water spilled upon the ground, which no man can gather up again.

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#### PREJUDICE.

“The political feeling in the Church here, is so strong against the Freedmen that it is difficult to arouse any interest in the matter.”

The above is an extract from a letter just received from a warm-hearted daughter of the Church, in which she gives a reason for so little being done for the freedmen.

Brethren, what have the Freedmen done to excite this feeling of aversion? are they at all to blame for occupying the position they now occupy? Have they not always been weak and defenceless? As mere passive agents, subject to the will and control of others? Were they to blame for being slaves? Are they now to blame for being free? What had they to do with placing themselves in either position? Why then vent your spleen upon the innocent and unoffending? Is such a course of proceeding Christian? Is it one of the marks of heavenly brotherhood? of that neighbor-like way of doing pointed out by Him whose steps we are to follow?

If our Divine Lord were to come now upon earth, would He not make “both the ears” of some Christians “tingle” by rehearsing to them the parable of him, who “going down from Jerusalem to Jericho, fell among thieves?” And after speaking of the “wounded and half dead,” as passed unheeded, by very many calling themselves His disciples, would he not complete the sorrowful picture by representing the Angel of Mercy as gazing on the scene, and with eyes filled with tears and raised to heaven exclaiming, “Lord if thou had been here

my brother had not died!" Lord, if Thou, in the person of Thy professed followers wert represented as Thou didst represent Thyself when on earth, then those ignorant suffering ones would find all their wants supplied.

Brethren, let us arouse ourselves, and labor and give as if we felt the Master's eye to be upon us, and realized our responsibility to Him who represents Himself as saying, when meting out the rewards of the final judgment: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

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### THANKSGIVING OFFERINGS.

We are glad to find our Commission remembered by a number of parishes in their Thanksgiving Offerings. It shows that there are some who remember the Freedmen, and so makes us hope better things for the future. But we are sorry the response, thus far, has been so feeble and so faint. Most of the sums received have been very small, which shows one of two things—either the day was bad, and few attended Divine Service; or else, congregations are not sufficiently interested in the Freedmen, to show their thankfulness to God for His great blessings, by giving, as He has prospered them. When congregations which report nearly *one hundred* communicants, send a Thanksgiving Offering, taken as a public collection in church, on Thanksgiving day, amounting to not more than two or three dollars, we are constrained to believe that inclement weather has kept them from the House of God, or, they have not interest enough in the Freedmen, to make it a measure of their thankfulness.

The work which the Church has to do for the Freedmen, is a great one. It must be done speedily, or God will take it out of our hands. To do it well, and do it speedily, requires not simply tens, or hundreds of dollars, but hundreds of thousands.

*Three cents* from each communicant will not do it, brethren—offerings for this work must be more liberal than that, or it will not be done. Meagre as our present work is, compared with what it ought to be, we shall be obliged to contract it, unless the Church realizes and meets her responsibilities in a fuller measure. Our treasury is more than a thousand dollars overdrawn, and our treasurer can not be expected to bear this long.

Brethren of the Household of Faith, it is for you to say what shall be done. We are only your agents.

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### WHO OUGHT TO DO IT?

From the proceedings of a meeting of a large number of citizens held in Chicago in the interest of "The American Freedman's Union Commission," we

extract from among others, the following resolutions :

“ *Resolved*,—That we fully concur in the opinion that the education of the newly enfranchised masses of the South is the paramount duty of the hour.

That the instruction of the Freedmen is not only demanded by benevolence, and religion, and the general obligations of humanity, but by the best interests of the country, and the safety and permanent continuance of the republic.

That this work of education in the South is a duty of immediate obligation, admitting of no postponement and brooking no delay.

That no government, however strong, can long bear the strain upon it of 4,000,000 of ignorant citizens condensed in one particular section of its Territory.”

These resolutions express so strongly, and so fully, the necessity of educating the Freedmen, and doing it speedily, that I have transferred them here, and ask, who ought to do this work ?

The answer seems plain—every patriot, every philanthropist, and above all, every Christian in the broad land ought to do it. *Above all every Christian!* The freedmen need their education to be leavened with religious truth—to give them secular knowledge, without religious training, is to do for them comparatively little. The only ballast the negro has to make him a good citizen, is to be found in developing his religious susceptibilities. A thousand penal codes will not restrain him. He is to be made honorable and law-abiding—if made so at all—through his religious training.

Men may theorize as much as they please, “experience” will yet prove that mere secular knowledge, without religious training, will be of the smallest possible advantage to the negro race.

#### CAST OFF CLOTHING.

“As cold weather is about to set in, if possible, I would like to have some clothing, especially for the smaller boys, some of whom are in a deplorable condition, having neither shoes or stockings, and scarcely anything to keep out the cold.”

The above quotation is from a letter just received from the Principal of the High School at Charleston, and is in accordance with other letters received from other teachers at various points. Are there not many who will at once send us cast off clothing for these needy and suffering ones? Teachers offer to work nights, to re-model and fashion this clothing for their pupils.

They offer to do this after laboring all day in school. Surely with such teachers to aid, there must be many at home who will help to supply the wants of these destitute children.



Send boxes, or barrels of old clothing to Rev. Charles Gillette, 10 Bible House. N. Y.

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## COMMUNICATIONS.

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### VIRGINIA.

EXTRACT OF LETTER FROM MISS A. E. WOLDRON, HALIFAX C. H.

We commenced our school-duties on the morning of the 23d day of October. The little children, one by one, came shyly in until the school numbered twenty-eight. Since then, it has been continually on the increase, and now numbers one hundred and six. All the benches are taken up, and (to accommodate new pupils) I have asked for others which will soon be furnished.

Our night-school has not been in operation as long as the day-school as we have been waiting for the lights to come from Richmond. Number of pupils in attendance at this school, about fifty. Thus about one hundred and fifty pupils daily are confided to our charge. What a glorious field of labor! Oh! may we be active and diligent in the duties of our calling; that the blessing of God resting upon our actions, and His wisdom directing our intentions, we may follow the example of our blessed Lord and Master, doing good as we have opportunity.

Seven of these scholars are quite proficient in the studies claiming their attention, namely: Reading, Spelling, Defining, Geography and Arithmetic. The last-named study is an entirely new one to them, but they very readily learned the method of reasoning, in addition; and now it is truly a recreation to teach them and witness the rapid progress they are making.

The entire school is a source of much gratification to us. The little children are very quiet, attentive, obedient and tractable. Whenever I talk to them on religious subjects (which is often) they are unusually still and attentive. They seem to listen with a feeling of reverential awe, which I have endeavored to inculcate in them.

How large the sphere here of doing good. Each day of our lives we are thankful to God for having called us to this field of labor. "May we show our thankfulness in a sincere obedience to His laws, giving ourselves up to His service, and by walking before Him in holiness and righteousness all our days, to His honor and glory."

Before we arrived, the Church had organized a Sabbath School for the Freedmen. It is, however, discontinued in winter, when the afternoons are so short and the roads are so bad. But, by God's blessing, we will meet together in our school-room, to study God's holy word, to invoke His blessing upon our labors, and to join in praises to His Blessed Name!

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*Letter from Miss ADDE GORDON, Deep Creek, Va.*

In connection with my report, you would doubtless like to know something of my labors. There is a wide field here, one in every way qualified to arouse the

energies of mind, heart and soul; the Freedmen, with but few exceptions, are surrounded by poverty and wretchedness; their houses or log-cabins, are constructed in the rudest manner, affording but an insufficient shelter from the inclemency of the weather. They are built wholly without windows, hence they are obliged to keep their doors open, unless the weather is too stormy. You will see by my report, that my school is still very well attended, and the scholars are progressive in their several studies.

We were within a few miles of the great Dismal Swamp on Tuesday, and there beheld a sight which I shall never forget; in one of the most wretched of the miserable hovels, lay a young girl, whom I supposed to be in the last stage of consumption, which proved to be true, as her sister told me she had been poisoned by a lizard she unconsciously swallowed; which had eaten her palate, and otherwise affecting her throat and lungs, causing their decay, and the utter loss of her voice. She was unable to eat, and her drink was limited to the little she obtained by sucking through a straw. Such a picture of human suffering, I have seldom, if ever, witnessed. She is a member of my school, and has been in constant attendance until her health prevented her doing so. The scene outside the cabin affords a mighty scope for contemplating nature in its noblest and most sublime form. South, East and West, extends a forest of the most gigantic proportions; at intervals, along the edge, the Freedmen have reared their rude dwellings, and viewing them at a distance, the effect is quite pleasing, but a nearer approach reveals the poverty and misery of the inmates. The soil, as we advanced on the Dismal Swamp, was so watery that our feet sunk several inches into it. It is almost black, and has the appearance of having been burned; this is owing to the swamp water, which, when poured into a tumbler, is the color of Malaga wine. Approaching still nearer the Swamp, a feeling of gloom and desolation pervades the frame, which is perfectly indescribable. A dark blue or green mist appears to envelope that portion of the Swamp within our view; a deathlike stillness prevails, and, but for the incessant caw of the crow and the croaking of the raven, no sound breaks the stillness of the air. There are a few huts along the Swamp border, but the inmates (as if fearful of the scene that surrounds them) gave no evidence of life whatever. We visited them, however, as some of our scholars lived in them, and were told the people were unable to leave their dwellings at times, or even open their doors, as they are frequently flooded with water to the height of three feet. I cannot close without paying a slight tribute to Mrs. Miles, the Superintendent of the schools in this district. Her management is of the highest order, and to her former tuition is owing much of the advance in education among the Freedmen at this point. To my assistant, Miss C. A. Jeffrey, I am deeply indebted for her hearty co-operation in my labors; and my earnest prayer is, that God will enable and sustain us by His grace, to continue the glorious work we have commenced; and, with God's blessing, we will be immeasurably rewarded in the happiness of seeing the down-trodden and oppressed of our race,

issue from the dark night of ignorance and superstition, in which they are enveloped, into one of usefulness and promise.

And in their transition state, I would say to the members of that noblest of all institutions, the Freedman's Episcopal Commission, not to weary in their noble and arduous duties; for He has said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." And their reward shall be, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

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From MISS ADA W. SMITH, *Norfolk*.

We continue the Fridays' services and examinations of the schools with marked success, and the children are becoming quite thorough in catechism, to which, on Fridays, we devote considerable attention, and which, with a number of chants, well sung, make a pleasant and profitable morning. Rev. Mr. Barton visits our schools on the first Friday of each month. The examinations after the services are intended to be thorough, and to mark the weekly improvement, as well as to give the children more confidence in speaking before visitors, who are often present on these days. Yesterday, examinations were had only in grammar and arithmetic, of from one month, to four months' teaching. These recitations certainly require reflection, and I am often surprised at the comprehension and quickness displayed by some of the "raggedest" children ever presented to public view. Verily, democracy and learning are not incompatible.

S. Lizzie Brown has the boys' school, which some of our readers may remember represented a most unruly, ignorant and stupid class. The attention and care bestowed on these is apparent, as well in the enlightened and eager countenances of the boys as by their ready and clear responses.

Maud Woodhouse, an advanced scholar from Miss Williams' school, and now a protegee of St. Peter's, Brooklyn, assists in the primary school, and evidences the qualifications of a teacher. I much desire that some person or persons should assist her in obtaining an education to fit her for a teacher.

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## CORRESPONDENCE.

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LETTER FROM MISS S. A. FINNEY.

*Monday*.—I met my school this morning with much pleasure. I find they have not lost, but have retained their new ideas wonderfully, and have fallen into their classes, as if we had had no recess, which is more than I can say of any white school I ever taught. The children are delighted to see me, and return to their books with eagerness. As I look upon them, my heart fills with an inexpressible desire for their advancement in knowledge and good works.

*Tuesday night*.—This has been a day of loveliness—school passed pleasantly. Would that I could present you with some of the *beautiful* flowers that now ornament my table, and gladly would I send some, in their fresh beauty, to my New England friends.

*Wednesday night*.—This day has been cool. At school met sixty bright and happy faces. When singing "Heaven is my home," "Childrens' Praises," etc., I forgot self, and it seemed like a little Heaven below. Truly would I love you to hear them sing, and repeat in concert, verses from scripture.

*Thursday*.—How different it is here from New England. There, when I left (Oct. 7th), the forests were decked in all the glory of their autumnal hues,—yes, *perfectly* beautiful! Here, the trees and shrubbery are still in their summer green—my table full of roses and flowers.

*Friday*.—A day of loveliness, neither too cool or too warm for comfort or health; had a full school of bright, happy beings. Mr. Dubose is absent, and I am grieved to learn that he is going to leave us in January. He has been such a kind friend, and so deeply interested in the school, I can but feel sad at the very thought of losing such a pastor.

*Saturday*.—Another week has ended; a week of toil, and Saturday night has come. Welcome to it! The day has been warm and cloudy. Several women have been in, *begging* for instruction. I gave them books, and a promise to help them whenever I can. They seemed grateful, and left me, saying, "God bless you, *Missie!*"

*Sundry*.—Felt very anxious to attend church, but was prevented by unpleasant weather. I have been reading parts of the Communion Service, and singing the 12th Hymn with a few of my girls, who came to my room with their prayer-books opened at the Service. I never saw children more willing to receive instruction or more attentive. I wish you could have heard them answer the catechism. Just now my heart seems warm and encouraged, have had blessed thoughts of Heaven and of God, "the Father of the fatherless"—of Jesus, "the *Man* of sorrows," who "went about doing good."

*Monday*.—A rainy day. Not able to walk over to school. Met a few of my pupils at my room. Enjoyed teaching at home—so *quiet*—*hope* the day has not passed as a *useless* one. Received the "Carrier Dove" while the children were here. They seemed *pleased*, and *begged* me to read to them about missionary boxes. I did so.

*Tuesday*.—A bright, mild day. Had a *large school*. On my way, met two *most pitiful* looking objects. When I spoke to them, they replied, "We want to go to your school *mighty bad*, but mammy say we is too poor; we haint got nuffin." Oh! such humiliating sights meet my eye every day, that, at times, my heart grows sick and rebels. I find it hard—*very hard*—to teach my pupils to *think for themselves*. "I will lift up my eyes unto the hills from whence cometh my help." The Lord only can cause me to know the way wherein I should walk. May He, in mercy, direct my path!

*Wednesday*.—(*Evening*.)—A lovely day, and sweet night this. Strangers in to visit the school. Feeling *anxious* for pupils to do *well*, exerted myself beyond my strength, and now feel *exhausted*, pining, *sinfully*, for the comforts of my sister's home.

# ACKNOWLEDGMENTS.

— O —

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from November 1st to December 1st:

## VERMONT.

*Burlington*—Rt. Rev. J. H. Hopkins, for Normal School at Raleigh.. 5 00 5 00

## NEW HAMPSHIRE.

*Charlestown*—St. Luke's Ch..... 12 22  
*Concord*—St. Paul's School, Normal S., at Raleigh..... 50 00  
*Hopkinton*—St. Andrew's Ch..... 23 00  
 W. O. P..... 25 00 89 57

## MASSACHUSETTS.

*Brookline*—St. Paul's Ch.; \$80, Mr. Porter's White School; \$150, Mr. Johnson's School..... 561 35  
*Milleville*—Rev. George Rumene..... 10 00 571 35

## RHODE ISLAND.

*Providence*—From a gentleman, for Normal School at Raleigh..... 100 00  
*Olneyville*—Miss H. I. R..... 10 00 110 00

## CONNECTICUT.

*Meriden*—St. Andrew's Ch..... 40 00  
*New London*—St. James' Ch..... 50 00  
*Norwich*—Christ Ch. for Normal School at Raleigh..... 50 00  
*Southport*—Trinity Ch..... 24 50  
 " Miss S. S. Severance..... 1 00 165 50

## NEW YORK.

*Garrison's*—Rev. C. F. Hoffman, Colored Ch. at Raleigh..... 30 00  
*New York*—Legrand Lockwood, Normal School at Raleigh..... 250 00  
 " James H. Benedict..... 100 00  
 " L. J. Van Buskirk..... 50 00  
 " S. Cambreling..... 50 00  
*Bay Ridge*—Christ Ch..... 100 00

*Brooklyn*—Ch. of the Holy Trinity, special for Charleston, S. C., High School..... 491 82 1071 82

## WESTERN NEW YORK.

*Cooperstown*—Christ Ch., through C. E. Upton, Esq., Treasurer., 23 00  
*Syracuse*—Trinity Ch..... 12 40  
*Guilford*—Christ Ch..... 12 92  
*Geneva*—Hobart College..... 10 00  
*Binghamton*—Christ Ch..... 24 35  
*Utica*—St. George's Ch..... 4 72  
 " St. George's Ch. Sunday School. 4 80  
 " Miss Martha A. De Lancy..... 300 00 392 00

## NEW JERSEY.

*Elizabeth*—St. John's Ch., Normal School at Raleigh..... 44 54 44 54

## PENNSYLVANIA.

*Honesdale*—Grace Ch..... 15 00  
*Oxford*—Trinity Ch., from a Freedman, through Rev. Edward Y. Buchanan..... 3 00 18 00

## OHIO.

*Clifton*—Calvary Ch..... 22 00  
*Columbus*—Trinity Ch. Colored School.. 20 00  
*Berkshire*—Grace Ch..... 5 63

## ILLINOIS.

*Chicago*—M. S. Marsh..... 10 00 10 00  
 Delegate Meeting at Baltimore, Md.. 277 00  
 " " " Louisville, Ky.. 60 23 337 23  
*Miscellaneous*—A Friend..... 15 00 15 00

Total..... \$2,878 86  
 Amount previously acknowledged... 1,085 33  
 \$3,964 19

The Treasurer and President of the Pennsylvania Branch of the F. C. of the P. E. Ch. acknowledges the receipt of the following moneys and supplies received during the month of November:—

Offering at St. Luke's Ch., Philad., at the annual meeting..... \$141 37  
 St. Mark's Ch., Philad. (a member of)..... 25 90  
 Miss Bunting (annual subscription)..... 25 00  
 Mrs. Chew "..... 1 00  
 St. Luke's Freed. Aid Soc..... 14 69  
 Ch. of the Saviour, West Philad..... 100 00  
 Ch. of the Atonement Philad..... 33 00  
 St. James' Ch., Bristol, Pa..... 12 00  
 St. Thomas', Whitmarsh..... 3 08  
 S. S. in Rex School-house, Montgomery Co..... 2 08  
 Miss Donaldson, St. Peter's Ch., Philad..... 5 00  
 St. David's Ch., Manayunk..... 20 08

For building Ch., & School, at Petersburg, Va., Ladies Miss. Ass., of Christ Ch., Philad..... 50 00  
 Miss Hepburn..... 3 00  
 Charles Wheeler..... 20 00  
 Franklin Peale..... 5 00  
 Fred. Brown..... 5 00  
 Thomas Sparks..... 50 00  
 Cash through Rector of St. Thomas', Whitmarsh..... 5 00  
 \$499 43  
 Previously acknowledged..... 274 50  
 Total..... \$773 93

## Supplies.

One box of Books, Anon.,  
 One barrel Clothing, from St. James' Ch., Bristol, Pa.  
 One box Fancy Articles, for Xmas Tree, A. G. Dreer.

Box of Hats, Mrs. Smith, 8 11th St. Philad.  
 Twelve large-sized Prayer-Books, Female Prayer-Book Society, Philad.

In the published proceedings and Reports contained in the December No. of the SPIRIT OF MISSIONS the Editors, through inadvertence, failed to note an important change in the ACT OF INCORPORATION OF THE DOMESTIC AND FOREIGN MISSION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH. The whole Act as amended is as follows :

## ACT OF INCORPORATION.

*An Act to incorporate the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America. Passed May 13, 1846, by a two-third vote. Amended—April 12, 1867.*

THE people of the State of New York, represented in the Senate and Assembly, do enact as follows :

SEC. 1. All such persons as now are, or may hereafter become, members of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," originally instituted in the year eighteen hundred and twenty, and fully organized by the General Convention of the said Church, in the year eighteen hundred and thirty-five, shall be, and are hereby constituted, a body corporate, for the purpose of conducting general Missionary operations in all lands, by the name aforesaid.

SEC. 2. For the object designated in the first section of the act generally, or for any purpose connected with said object, the said corporation shall have power from time to time to purchase, take by gift, grant, devise or bequest, and hold real and personal estate, and to sell, lease, and otherwise dispose of the same, provided the aggregate clear annual income of such real estate at any one time held, shall not exceed the sum of *thirty* thousand dollars. The corporation hereby created is declared subject to the provisions of chapter three hundred and sixty of the laws of one thousand eight hundred and sixty, entitled an act relating to *wills*.

SEC. 3. The said Society shall, in its usual annual printed Report, state the amount of its real and personal estate, and the income arising therefrom ; a copy of which Report shall be deposited in the State Library.

SEC. 4. This Corporation shall possess the general powers, and be subject to the provisions contained in title third of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable and have not been repealed.

SEC. 5. This act will take effect immediately, and the Legislature may, at any time, modify, or repeal the same.

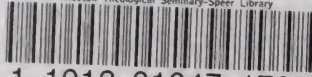


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